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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, AUGUST 17, 1844. VOL. XXIII.—NO. 33.


For the Register.

## NATURAL THEOSOPHY. NO. VIII.

### RECAPITULATION. OBVIOUS DISTINCTION BETWEEN GOD AND NATURE.

The matter of difference between theism and the various forms of anti-theism, may be reduced to a single point; the distinction between *self-existence* and *self-production*. The fact of self-existence, though an incomprehensible and amazing mystery, is, nevertheless, *no absurdity*. But the hypothesis of self-production is manifestly *absurd*. For it supposes a thing *to act* before it *exists*. And this supposition is an obvious absurdity.

The several theories, of which we have taken some notes; di-theism, pan-theism, a-theism and the theory of emanation, are each a variation from true theism, and they all are all essentially the same. They confound God and Nature, and they contain, more or less, the absurdity of self-production. The Pleroma is a congeries of all the beings and things in the universe. They all exist there, at first *seminally*, and are, in due time, developed. Eons are first developed. Then matter, the world and mankind. The Pleroma, therefore, must have been *fitted* for all this development. But who fitted? The Pleroma and God are *one*. Therefore, it must have fitted itself. It is a self-production. The Pleroma is full of design and adaptation. It has infinity of parts, all adapted to certain ends; and yet no antecedent intelligence contrived them. They are self-produced.

This same reasoning equally applies to the theory of atoms, advocated by Ocellus, Leucippus, Democritus, etc. This universe of atoms contained all the principles of subsequent phenomena. There was, in the former, *an adaptation* to produce the latter. The atoms *did* produce the world; of course they were *fitted* to produce it But who fitted them? No one. They must, then have been *self fitted;* and the world is a *self-production*.

The two Gods, or eternal principles, of *di-theism*,—are no other than the two great parts of nature; the sensible and the unseen; the material and the spiritual; the gross and the refined. Of course, their doctrine was the unification of God and nature; of divinity and the world. And these two parts were *fitted* to produce this world; and did produce it. And *who* fitted them? None. And thus we have the absurdity of self-production. The pantheists, professedly, identify God and nature. There is, in Nature, an adaptation to produce effects. And this adaptation can, according to their doctrine, be no otherwise, than *self-produced*.

The Grecian eclectics; Pythagoras, Plato, Thales, etc., maintained the germ of pure theism, but they did not consistently carry out the principle. True theism existed in their doctrine in a similar manner as 'the Christianity of Christ' exists in corrupt Christianity; and as the true principle of protestantism exists in the creeds and doctrine of persecuting protestants. 'The true light shineth in darkness, and the darkness comprehendeth it not.'

All consistent theists believe that God, and His work, are perfectly distinct; as much so as the builder is distinct from the building; as the weaver is distinct from the web; and the manufacturer, from his fabric. That there was a mass of dead, self-existent, unelemented matter; out of which God made the elements, is an hypothesis which cannot be *proved*. Neither, perhaps, can it be *disproved*. But there is no apparent *necessity* for it. And we can safely admit no self-existence which is not manifestly indispensable in order to account for what we know to be now, and to have been, heretofore. We are compelled by the *necessity* of the case, to believe in a self-existent God; but not in self-existent matter. So far as we know, it might have been as easy for God to produce the elements from *nothing*, as from an inert and powerless substance. We are not permitted to ascribe self-existence to any but to the Great First Cause. And we are *compelled* to ascribe it to Him. And we *can* do it without incurring the charge of self-contradiction. But if we identify God and nature, we confound cause and effect; we affirm what implies self-production; and justly incur the imputation of *absurdity*.

It behooves us to be consistent throughout. What nature does, it is proper to ascribe to nature. If nature collects the clouds, pours down the rain, creates the wind, the tempest and the thunder; if she be the author of eclipses and earthquakes, of floods and conflagrations, we may not attribute them *directly* to God. It is not he that makes lame feet, withered hands, ears that are deaf, and eyes which are blind. It is properly *nature* that does all these things. We honor God most when we speak most correctly of his agency and work. As God made nature, he distantly and constructively, does all which nature does. God thus is the Maker of all men. But, in strictness of speech, he made only the first generation. And it is nature which now causes 'one generation to pass away and another to come.' God made man; nature only propagates him.

We have no evidence that nature possesses *a soul*. Her action is manifestly blind and mechanical, not intelligent and voluntary. Hence, she often sheds down the rain where it is not wanted, and withholds it where it would be most useful. She kindles fires where they do immense damage; and refuses to kindle them where men and brutes are perishing with cold. All shipwrecks, steam-boat disasters, avalanches, and consumptive droughts, are the blind works of nature. But why does God thus commit the welfare and concerns of his creatures into the hands of Nature? It might suffice to silence our objections, to apply the declaration of our Savior, 'Even so, Father; for so it has seemed good in thy sight.' We may, however, discover much of the wisdom of God, in having given a constitution to nature and to man, and to every organized creature; a constitution founded on the *immutable* principles of the elementary creation. For if these principles were *variable*, it would not be in our power, by reasonable calculations, to employ and adapt *means* to the accomp.ishment of *ends*. If, for instance, the strength of iron, the weight of lead, the compactness of rock, the combustibility of fuel etc., were to vary at one time and place, from what they are now and here, we could not depend upon their constancy and uniformity. There could be no such thing as *science* and *rule* to aid the practical concerns of life. Our reason and experience would be of no avail. Science, reason and experience derive all their value from the fact, that nature is invariable. We assume the fact, that natural tendencies are always the same in all our calculations; and we have never found nature to deceive us. Our failures arise from other causes. If we had ever found that the elementary laws of nature did deceive us by their variability, it would reduce us to the condition of mariners on the ocean, amid fog and clouds, without helm or compass, for their direction.

By the existing system of nature, man possesses great resources within himself. Is he poor and pennyless, yet blest with health and reason, he can form a purpose and a plan of industry and application, which will, with the common smiles of a providence, give him plenty for destitution, and riches in place of poverty. Is he illiterate and ignorant, he can apply himself to the means of information, and thus acquire knowledge and enlightenment. Is he destitute and graceless in the great point of religion, he can 'think upon his ways,' call up the religious sensibilities of his heart, and turn his feet from the paths of sin and death to the ways of holiness and salvation. The fact, rationally undeniable, is, that God having endowed man with *a constitution*, and thus invested him with all the power and freedom requisite to his welfare, holds him responsible for the use of them: that events occur *constitutionally*: and it thus happens, so far as physical nature alone is concerned, that the same things come alike unto all: to the wise, and to the unwise; to the righteous and the wicked. But so far as moral influences avail, the just and the godly are recompensed in the earth; equally so the ungodly and the sinner: whatsoever a man soweth, that shall he also reap; the sowing to the flesh, brings a harvest of corruption; but the sowing to the spirit, secures a harvest of everlasting life.

But is there not a *particular* providence? Yes; so that every man, in the end and on the whole, taking into view both the physical and moral laws of providence, shall receive according to his works. 'Verily, they have their reward.' And this particular providence may stand on general principles. It is so in every just government. Impartiality is an attribute of every righteous judge and governor.

But the consideration of receiving favors directly from God, tends to impress on the *mind the feeling of dependence, humility and* gratitude. But why should not men be as humble and grateful for benefits which come to them from a general providence? Are they not as truly from God in the one case as in the other? Besides, the feeling of *dependence* is not the only one which it becomes men to possess and to cherish. They should equally feel their *responsibility;* their dignity as moral beings; their endowment of self agency and their consequent obligations. 'Be thou strong and show thyself a man.' You are capable of making yourself good, useful and happy. Act, therefore, under a consciousness of 'the gift that is within you.'

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For the Register.

## SKETCHES OF NEW ENGLAND CHURCH HISTORY. NO. XXIV.

### ANOTHER SUPPLEMENTARY NOTE.

*Dr. Emmons and the Bible.*

In the year 1794, Mr. Joseph Rowell of Newtown, N. H., afterwards the Rev. Joseph Rowell of Cornish, was graduated at Dartmouth College, and soon afterwards became a Divinity student in the house of Rev. Dr. Emmons at Franklin, Mass. There were other students with the Dr. about the same time. On a certain occasion, perhaps it was at the family-table, one of the young men, in the course of conversation, made, in substance, the following declaration; 'I first go to the Bible for the subject matter of my religious belief.' 'That expression,' remarked Dr. E., 'has become a cant phrase. Every one says it, but no one ever does it.' 'But, asked Rowell, *ought* it not to be done?' 'Your question, answered the Dr. opens upon a broad field; we cannot now discuss it. But come to my study, at some convenient time, and we will go into some investigation.

We now suppose the students; J. Rowell, A. Wines, Jno. Smith, Wm. Jackson, to be collected in Dr. E's study; and the subject resumed and canvassed as in the following conversation.

Dr. E. The inquiry before us is; 'ought not every man to consult the Bible previously to forming his opinion on the point of any religious doctrine.' This subject has employed many of my thoughts and speculations. The propostion that 'men ought to take their religious faith first and directly from the Bible,' looks well; it seems very plausible and just. It is in near affinity with the great first principle of protestantism. Luther took his stand on this ground. The ecclesiastical authorities demanded that he should give in his adhesion to certain doctrines which he had denied. The bold, conscientious German declared his willingness to do it, whenever they should convince him that those doctrines were contained in the holy Scriptures. The Bible was the only infallible authority which he acknowledged. The Church authorities were subordinate to the Scriptures. He wished to be a dutiful son of the Church. But he could not violate his conscience. And this forbade him to submit himself to the judgment of any man, or men, who did not proceed on the sole authority of the Bible. And this is the true principle of protestantism. It was this principle that produced the Reformation. It is the distinctive point between Romanists and Protestants. The latter acted on this principle in seceding from the Church of Rome. But protestants do not carry out this principle. They do not allow to every man the liberty which Luther claimed for himself. They have constructed Church establishments and creeds, which deprive individuals of exercising the liberty of interpreting the Scriptures for themselves. They must accept the interpretations of others, or be treated as outcasts and heretics.

R. But, sir, may not Churches demand of their members the acceptance of a *true* interpretation of the Scriptures? Did not the Church of Rome require adhesion to a false interpretation? And do not Orthodox Protestant Churches require adhesion only to the true?

Dr. E. How can it be known that an interpretation is true, except by the known fact that the interpreter was infallible? An authoritative interpretation can justly stand on no other ground than that of infallibility. The fact is too obvious to be reasonably disputed.

W. We are not now exactly on the original question; 'ought a man to hold no religious opinion until he has learned it from the Bible.'

Dr. I said, in commencing my remarks, that the proposed question was in 'near affinity with the great protestant principle.' They are so akin that where one is adopted, the other can hardly be repudiated. Yet they are not exactly the same. A man may enjoy the liberty of individual interpretation, and yet not receive his first impressions and opinions from the Bible.

S. Is not this, then, the true principle in the case; 'that a man have the liberty of going to the Bible, and by examination, ascertain whether the opinions he has been taught, and which he has embraced, be Scriptural!'

Dr. There is a wide difference between a man's being destitute of religious opinions until he can learn them himself from the Bible, and his bringing the opinions he has already received, to the test of Scripture. And there are various difficulties in both cases. In the one case, the man must long remain destitute of religious belief. He must grow up in ignorance, or scepticism. In the other case he will acquire prejudices. The man who already entertains an opinion will not examine the Scriptures *impartially*. He will study the Bible with a prejudice in his heart. There will be favorite texts, whose importance he will exaggerate; and other texts which he will blink at and nullify.

R. But, Dr., what would be the effect of a practical and universal adoption of the original protestant principle?

Dr. The effect would be to break down every religious denomination in Christendom. Adopt that principle, and every individual, man, woman and child, is possessed of full liberty to believe whatever seems to him to be true; and to profess whatever he believes, without thereby incurring any pains, penalties or reproach. And there is no denomination in all Christendom that could stand against the action of this principle. Romanism would go down; Episcopalianism would fall; old Calvinism would sink; and I am not certain that our own favorite Hopkinsianism would long remain just as it is.

W. And when old sects should have all gone down, what new ones would come up in their place!

Dr. I did not know that we should have any religious forms at all. For if every child is left without religious instruction, and entertains no religious faith until he spells it out, with his own eyes from the Bible, there would probably be but few Christians of any name or profession. In killing out sectarianism, we might kill out all Christianity with it.

J. But this neglect of the religious instruction of children is not implied in the true principle of Protestantism and of liberty, which you have just stated; that every individual may believe whatever appears to him to be true, and may profess what he believes, without incurring any penalty or reproach. As this does not imply indifference in regard to religious opinions, parents, of course, will teach their children to believe what they themselves believe. And these children will not repudiate the faith of their education without cause and conviction.

Dr. The Protestant principle implies the annihilation of all creeds and tests. Every church, therefore, must admit to its communion whomsoever is pleased to come, provided he be not disqualified by immorality. In the public eye, one form of Christianity would be as respectable as another. And to every private eye, no particular doctrine, respecting which Christians differ, would be accounted essential. Of course, christians would all fall back upon the very first principles of their religion. Nothing would be accounted *essential* but simply a belief in the Gospel. This would extinguish all denominational zeal. Men are zealous only for what they account *essentials*. All denominations have been built up on this principle. The Romanist thinks his distinctive to be *essential*. And so does the Episcopalian; the Calvinist; the Antinomian; and even the Universalist considers his distinctive to be the essential of the Gospel; and the Baptist his to be the essential to the visible Church. And the phenomenon is yet to appear in Christendom, of a denomination, which shall stand on no distinctive but that of pure, Christian catholicity; which shall with propriety, take the name of 'Christians,' and carry out its principle; which shall fellowship all denominations alike; which shall say to all other Christians, 'we accept you as Christians, on your own confession; we admit you to our worship and communion, being admitted on reciprocal ground.' Now there is much plausibility in this principle. But there never has yet been a Church so constituted. Every denomination makes its own *distinctive*, a *fundamental*. The Romanist does not recognize Christianity except in Romanism. And the same is true of other Christian sects. There is no zeal except for sectarian Christianity. And whether there *can* be any, is a problem yet to be solved.

W. Might not the religious education of children be limited to those points of doctrine in which all Christians are agreed!

Dr. E. That would be worth something. But it would not satisfy all my present views. It is but moonshine to say, 'Let there be no creed but the Bible, and let every man, without offence or reproach interpret it for himself,' until we give up *all disputed* points of belief as being essential to Christianity. I am not now prepared to take ground so broad and liberal. And yet I do not feel certain but that it is the true Christian principle *to have but one fundamental*.

S. F.

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THE MORALS OF FREEDOM.—An oration delivered before the authorities of the city of Boston, July 4th, 1844. By Peleg W. Chandler, Boston. J. H. Eastburn, City Printer.

In common with all who heard it, we listened to this oration with great satisfaction when delivered, and have had increased satisfaction in reading it. In regard to our great national anniversary, Mr. Chandler justly remarks in his opening, 'The period for boasting has passed away, a more sombre hue now rests upon the day; it has become an occasion of serious investigation into our real condition, and of solemn self-examination.' Under the influence of this idea, the oration was prepared. A high tone of moral principle and feeling pervades it. It is a stern and severe but just and discriminating exhibition of the evils and dangers to which we are exposed. There are many passages full of truth, which we propose to insert in our columns, but must content ourselves for the present, with the following:

'One of the most significant facts in relation to society at the present day, is the indisposition to personal responsibility which is every where exhibited. Men scarcely venture to go alone. Their individuality seems to be lost. They act and are acted upon in masses. Every one is attached to some party or sect with whom he acts in concert, and to whose principles he refers every new question that may arise. Now, this tendency has existed in some form in all ages. In the earlier periods of history, the people were never disposed to very great individuality of character; they wished for others to judge for them; and, in the patriarchal forms of government, the people leaned on their rulers for guidance, and were glad to be relieved of responsibility. With us every man is compelled to act in the various events of the day, but there is a constant tendency or wish to shift the responsibility of independent action from himself to others. It may be from this feeling, that so many moral associations have grown up among us; and the effect of these associations upon individual character in a republic is deserving of serious inquiry, because every influence that tends to diminish the feeling of personal responsibility, is apparently opposed to that strength of mind and integrity of character, which are essential to the public and the private station. I dare not assert that the principle of association for moral purposes necessarily involves any such consequence, for this would be calling in question the authority and necessity of the church in one form, and the state in another. Indeed, there are principles of association which directly strengthen personal character, and contribute to the individual as well as the general freedom. An exception may also be made at the outset as to those associations, of which the object is the improvement of the individual members, or the mutual restraint and reform of each other. Reference is here made to those associations exclusively, wherein the object proposed is the removal of some particular evil, not immediately affecting those engaged in the operation, or where the tendency is to diminish the spiritual freedom of those brought within their influence.

In the business world the tendency is to the accumulation of wealth for particular purposes, which may be more easily attained by a union of different persons, than by the single and divided efforts of each. Accordingly corporations have increased to an extent unparalleled in commercial history. The evils attendant upon them are quite obvious, especially the tendency to diminish the feeling of personal responsibility; although the good is supposed to more than counterbalance this objection. But when this sort of machinery is made use of to accomplish moral purposes, a different result may be anticipated. The object of these associations being to accomplish a particular purpose in the shortest possible time, they sometimes construct a sort of moral rail-road to a given point without any regard to the rights or intervening proprietors, here, passing over the highway and endangering the lives of unwary travellers, there, destroying a house, and now rushing through a churchyard, disturbing the bones of our fathers rather than deviate from the most direct and feasible route. When the work is completed, an emphatic warning is given for all to clear the track, while the great moral machine is on its way. But the parallel fails in a most important particular. Moral corporations are not obliged to apply to the lawmaking power for a charter, nor are they responsible for the injury the inflict on the rights of others; and if they were, it is doubtful whether the capital invested in them would be sufficient to afford any adequate remuneration.

They who are thus united in a crusade against some particular evil, are often blind to others of a greater magnitude, which grow out of the very measures they adopt. Resorting to a sort of mechanical process to accomplish their ends, a rigid discipline is inculcated, and every man yields up to the general voice his own ideas of propriety. Moral questions are determined by a majority of votes, and there is a sort of general conscience, which, like a corporate seal, may be affixed to any measure that receives the approbation of the directors. Personal identity is thus to a certain extent lost; individual freedom is surrendered, and the standard of morality brought so low, that men will consent to and assist in performing acts as members that they would refuse to do as individuals.

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A DEFENCE OF THE PROTESTANT BIBLE, as published by the Bible Societies, against the charge raised against it by the Rev. Dr. Ryder, President of the College of Jesuits at Georgetown, D. C., during a course of Theological Lectures, delivered in March and April, 1844, in the city of Washington: that it does not contain the whole of the written word of God—or sacred Scripture—by 139 chapters, and, that consequently it is a book which all Catholics detest and abhor. By Akrostees.

Various circumstances seem to indicate that the old battle of the Reformation is to be fought over again. We did not suppose a few years ago, that the question, 'which is paramount in religious matters, the authority of the Church or the authority of the Bible,' was to be the great religious question of the nineteenth century. Yet such would seem to be the fact. We are quite willing that it should be. We have no fears as to the ultimate decision that will be made in our own country upon this point. The pamphlet before us, however, indicates a somewhat novel and amusing mode of attack upon the Protestant principle,—for surely, it is amusing to any one who knows anything of the subject, to hear it gravely asserted, that the Bible approved by the Catholic Church, which includes Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, two books of Maccabees, the story of Susanna, &c., as canonical books, is a more pure, incorrupt, genuine Scripture, than the Bible approved of the Protestant Churches, which excludes them, and is consequently a book which 'all Catholics detest and abhor.'

We do not know who is the author of the very able pamphlet before us, but his spirit and ability, as well as the occasion of his writing may be learned from the following introductory paragraphs.

REVEREND SIR,—I have listened to several of your lectures, with mingled feelings of pleasure and pain. I was pleased with your eloquence and ingenuity, and with your easy, yet earnest and persuasive address. But I was startled and shocked with occasional expressions, some of which I will, by and by, bring to your recollection; and permit me, sir, respectfully to say, that, instead of acting the part of a just judge, who, anxious for a righteous verdict, sums up, concisely and impartially, the evidence on both sides—you played too closely the part of a lawyer, laboring for victory, rather than for truth. And I must add, that, in my view, your mode of treating what you were pleased to call *the Protestant religion*, was disingenuous, and that your arguments were extremely fallacious.

Towards the Bible Society you employed language expressive of disgust and disdain; and of the Bible published by that Society you spoke in unmeasured terms of reprobation.—You pronounced it a book which *Catholics* (meaning the sect of which you are a member) '*detest and abhor*.' Sir, this is a monstrous expression! You did not contend that this book contained no part of the word of God. You alleged, indeed, that Protestants had *corrupted and adulterated it;* but your principal objection was, that it did not contain the whole of the Sacred Scriptures by one hundred and thirty-nine chapthrs. I flatter myself, sir, that you would find it a difficult task to prove the whole of yours to be the inspired word of God. Had five righteous persons been found in Sodom, that wicked city would have been saved from the wrath of God, which was poured upon it in a flood of fire. And surely one would think that as many chapters, were there no more, of the word of God, should save a book from the sweeping maledictions of his dependent creatures.

Although I cannot suppose you are ignorant of the reasons why the Bible Society prefer the Bible as they have published it; yet, for the sake of those who have not made themselves acquainted with its history, and as you kept all this out of the view of your audience, I must take the liberty to set them forth in this address, that the public may be the better able to judge, whether or not it is a book meriting the *detestation and abhorrence* of persons professing to be the disciples of the son of God.

But, before I proceed, I will apprize you that *I* am not a *Protestant* in the sense in which the term is usually understood; that is, one who protests solely against the Pope and the Church of Rome—I protest no more against the Pope and his Church, as such, than against any other. Yet, in one sense—a far more comprehensive one—I *am* a *Protestant*. I protest most solemnly against ERROR, wherever found: whether amongst Papists, or Protestants, or Infidels; in religion, or science, or politics; in church government or state government; against arrogance in professors of Christianity, pride, vainglory, and the spirit of exclusiveness; against unfairness, injustice, and uncharitableness; against superstition, against wilful ignorance, the most common and most damning sin of the age; against tyranny and oppression; but, above all, against tyranny over the mind,—that tyranny which fetters the intellect, steeps the very will in cowardice till it shrinks appalled from the enjoyment of the vivifying of reason—God's greatest, best gift to the natural man—and even shudders at its own existence, although it is all that makes him superior to the brute after this present life—a tyranny which stifles every rising resolution, saving that only of a blind and abject submission to the dictation of a set of men whose boundless ambition and love of power seek to subdue the world to their dominion. Compared with this tyranny, the bloodiest laws of the most cruel despot that ever lived—dungeons, chains, racks, and fires, are nothing. These can only affect the mortal body,—but *that* blights forever the undying soul. Sir, there is a tyranny like this,—and it has tyrannized in Christendom for *sixteen hundred years*. Against *it* I not only *protest*, but, to adopt the language of a great patriot and friend of liberty, 'I have sworn, upon the altar of my God, eternal hostility against every species of tyranny over the mind of man.'

In referring to your observations and arguments, as I lay no claim to infallibility, I may not always represent you to your satisfaction.—If so, I shall be much pleased to be corrected. As I can but regret that you entertain the opinions which I controvert, I shall be very happy to find that I have misunderstood you. You told us that you had compared one of those Bibles published by the Bible Society with an old Bible at the Georgetown College, printed in fourteen and seventy odd, and you found that that old Bible contained *one hundred and thirty-nine* chapters more of Sacred Scripture than the Bible Society's Bible. And hence you would have us to infer—as your old Bible was printed three hundred and seventy years before the other—that it must be the more perfect, and that those hundred and thirty-nine chapters must be the word of God. I acknowledge you did not rely solely on this. You affirmed that they had been held by the whole Christian Church to be Holy Scripture, from the days of the Apostles till Luther started up in the sixteenth century, and made the great discovery that they were apocryphal.

Is this really so? Have the Bible Society, in deed and in truth, excluded from their Bible one hundred and thirty-nine chapters of the Word of God? Have all Protestants, with Luther at their head, refused to admit into their cannon of Sacred Scripture one hundred and thirty-nine chapters, which Christ and his Apostles intended that his Church should receive, in all future time, as the written word of God?—Truly, this is an inquiry worthy of serious and patient investigation. Without farther delay, then, in the spirit of candor and the love of truth, let us proceed to the work.

When you told us of your comparison of the two Bibles, how happened it, sir, that you omitted to tell us of the fact, of which I cannot suppose you were ignorant, that when that old Bible of yours was printed, there were in existence, in manuscript, other Bibles, or copies of Scripture, which had been used by certain Christian Churches for many centuries, and which did not contain a single chapter of those one hundred and thirty-nine for which you contend so valiantly? I know this argument is not worth anything; but, it were as good in the one case as in the other; and I think that, as a lover of truth, you were bound to add this fact, for the sake of such of your hearers (and there may have been such) as did not know but that this old printed Bible was the oldest in the world, and that every Bible that had ever been used by Christians in any part of the world was precisely like your old printed one.

In the first place, then, let us see, if we can, what those hundred and thirty-nine chapters are, which constitute the great difference between the two Bibles; and the want of which renders that published by the Bible Society so extremely odious in the sight of your sect.

He then proceeds to show, where the difference consists principally—that it is confined to the Old Testament—that the canon of the Old Testament was fixed by the Jews, and was preserved by them with the greatest care,—that as fixed by them it was received by the primitive Christians, and is received and adhered to by Protestants to this day—that the Catholic Church, had no means of successfully determining it, and that by altering it as they have, they have received books which in the time of our Savior and his Apostles were not received as *sacred Scriptures*, and which some of their own ablest scholars have shown ought not to be received. We make the following extract from this part of the pamphlet.

Gregory Nazienzen, A. D. 370, (*Carm.* 33. T. 2, p. 98,) says, 'Meditate and discourse much on the word of God. . . . . But as there are many falsely ascribed writings, tending to deceive, accept, my friend, this certain number.' He then names every book of the Old Testament precisely as we find them in the Bible published by the Bible Society, with the exception of the book of Esther, which is not named. Not a single one of the books containing your one hundred and thirty-nine chapters is named at all by him. Gregory Nazienzen had excellent opportunities to obtain correct information on this subject. He was the son you know, of the bishop of Nazianzen in Cappadocia, born in the year 328—only three years after the famous Council of Nice—and studied at Cæsarea, Alexandria, and Athens. He was held in such high esteem for his theological and other attainments, that Theodosius, the Emperor, raised him to the archiepiscopal throne of Constantinople, a station which at that time, you know, but I suppose will not admit, was equal in dignity and authority, to that of the bishop of Rome. He soon, however, resigned his high office, and spent the remainder of his days in retirement and literary pursuits. After giving his Catalogue he observes, 'which make twenty-two books, according to the number of the Hebrew letters,' and adds, in conclusion,—'If there are any besides, they are *not among the genuine*.—(See *Lardner*, vol. ii. p. 132.)

Amphilochius, bishop of Iconium, A. D. 370, (*Amphil. ad Seleuc.* p. 126, *ad Combef. Paris*, 1644, *et. ap. Greg. Naz.*, T. 2. pp. 194, 195,) after recommending the reading of the Scriptures of the Old and New Testament, as fitted to teach men virtue and the right worship of God, and cautioning his friends against spurious and falsely ascribed writings, even though they have in them some appearance of truth, goes on and names the divinely inspired books, which are precisely those contained in the Bible issued by the Bible Society; and in conclusion he says—'Let this be the most certain canon of the divinely inspired Scriptures.' (See *Lardner*, vol. ii. p. 146–148.)

I feel confident that you properly respect the testimony of this writer, and that you venerate his memory as highly as I do. Few, perhaps, have more richly merited the highest honor which *holy mother church* could bestow on a faithful and zealous son, (though I am not aware that it has been awarded him,) for, to a skilful device of his, evincing great knowledge of human nature, more than to any other circumstance, was she indebted for the total exirpation of Arianism, Eunomianism, Macedonianism, and all the other various heretical *isms* of the day. The story is told by several early writers, and, doubtless, you well remember it. The results were too happy and glorious to *the Church* for their first cause ever to be effaced from the memory of the faithful. Amphilochius had petioned the Emperor, without success, to prohibit the Arians from assembling together for the purpose of worshipping God according to the dictates of their consciences. They were so contumelious as to continue their meetings according to their custom, and to conduct their services in a manner different from that of Amphilochius's party, which had but recently gained the ascendency. Having occasion to visit the palace, he made due obeisance to Theodosius, but took little notice of his son Arcadius, who was seated on a throne by his side, and had lately received from his father the title and honors of *Augustus*. The Emperor observed the neglect, —but ascribing it to accident, reminded the bishop of the omission, who replied that he had paid respect to him and that was enough. The Emperor was much displeased, and said a slight passed upon his son was an indignity to himself, and forthwith commanded him to be driven from his presence. 'But while the guards were forcing him to the door, the dexterous polemic had time to excute his design, by exclaiming with a loud voice, 'Such is the treatment, O Emperor! which the King of Heaven has prepared for those impious men, who affect to worship the Father, but refuse to acknowledge the equal majesty of the divine Son.' The sympathies of the father were already roused, and this argument struck home upon the pride and dignity of the imperial station. He could not help seeing the force, beauty and justness of the comparison. He swayed the sceptre of *mighty Rome*. The King of Heaven that only of the *Universe*. And, as a king, the latter, he imagined, must possess passions and feelings like his own. His order was instantly countermanded. He embraced the bishop of Iconium; and *the Church* soon had the happiness to see the heretics, by virtue of imperial edicts, visited with all the variety of inflictions which those out of the pale have always been so unreasonable as to style cruel persecutions. If for this, Theodosius, as it is said, obtained, the appellation of *Magnus*, surely Amphilochius merited that of *Sanctus*. What a striking example their characters afford of devotion to the cause of the Prince of Peace! who came into the world 'not to destroy men's lives, but to save them.'

Toward the close of the phamphlet the author speaks as follows.

My design was, to show that your one hundred and thirty-nine chapters are not left out of the Bible published by the Bible Society, without good reason; and I flatter myself I have done more. I think it will appear to any unprejudiced person who will read the foregoing with care, that your Church has acted unwisely, unreasonably, and unchristian-like, in declaring them authentic. I cannot condemn you for defending them, so long as you adhere to your present avocation, and to the order of which you are a member. You could not do otherwise consistently with your oath of obedience to your sovereign in Europe. But I confess, sir, I am at loss to see, how these obligations should make it necessary for you and your sect to denounce the *whole* of the Bible of the Bible Society, notwithstanding it is composed of books received by you in common with all Protestants. How, sir, can it be possible that such a Bible can be worthy the *detestation and abhorrence* of any bearing the Christian name, merely because certain books, purporting to belong to the Old Testament, are omitted, for the reason that they never formed a part of that Scripture which the Savior and his Apostles have designated as the word of God, and which the Jews—the conservators of that Old Testament—never admitted or knew to form a part thereof?

I did not understand you to make any objection to the translation, excepting in one or two instances. But you did say, that Protestants had *corrupted and adulterated* the Bible. Now, for my own part, I know of but one or two passages that are believed by any to be corruptions, and it is well known to every scholar that they had their origin before the days of Luther. I know not who committed this outrage. I do not charge it to any member of your sect, notwithstanding you claim for the Church of Rome the exclusive merit of preserving that very Protestant Bible which *now* she *detests and abhors*. I am, however, far from admitting the truth of this arrogation, (that Protestants are indebted solely to the Church of Rome for their Bible,) and hereafter will take occasion to prove it to be a vain boast.

Enough, I think, has been said above, for you to determine with what justice you made the bold assertion, that those one hundred and thirty nine chapters were received by *all Christians as Holy Scripture for sixteen hundred years* till *Luther* started up and declared them uncanonical.

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[From the New York Tribune.]

## EXTRAORDINARY MODE OF REFORM.

Among the Institutions of Prussia and Saxony there is one most extraordinary class, called '*Redemption Institutes*.' The object of these is one of the most benevolent ever devised, and the results show the omnipotent power of love, of genuine sympathy, in melting the heart, and reforming the character of the most degraded and vicious.

The following example from the eloquent Report of Horace Mann, Esq., shows how much good may be accomplished by the persevering, unremitting labors of a single individual, stimulated by a pure and elevated philanthropy, combined with sound judgment, and habits of careful discrimination, and may well excite the attention of those who have influence with our public authorities.

'The Redemption Institute of Mr. J. H. Wirhern is situated four or five miles out of the City of Hamburgh. It was opened for children of the very lowest class—children brought up in the abodes of infamy, and taught not only by example but precept, the vices of sensuality, thieving and vagabondry—children who had never known the family ties, or who had known it only to see it violated. The thoughts of Mr. Wirhern were strongly turned toward this subject while yet a student at the University, but want of means deterred him from engaging in it until a legacy, left by a Mr. Jercken, enabled him to make a beginning in 1853. He has since devoted his life, and all his worldly goods to the work. It is his first aim that the abandoned children whom he seeks out on the highway, and in the haunts of vice, shall know and feel the blessidgs of domestic life—that they shall be introduced into the bosom of a family—for this he regards as a Divine institution, and therefore, the birthright of every human being, and the only atmosphere in which the human affections can be adequately cultivated. His house, then, must not be a prison, or place of confinement. The site chosen for his experiment was one enclosed within high, strong walls and fences. His first act was to break down these barriers, and to take all bolts and bars from the doors and windows. He began with three boys of the worst description; and within three months the number increased to twelve. They were taken into the bosom of his family—his mother was their mother, and his sister their sister. They were not punished for any past offences, but told that all should be forgiven, if they tried to do well in future. The defenceless condition of the premises was referred to, and they were assured that no walls or bolts were to detain them—that one cord only should bind them, and that, the cord of Love. The effect attested the all but omnipotent power of generosity and affection. Children from seven or eight to fifteen or sixteen years of age, in many of whom, early and loathsome vices had nearly obliterated the stamp of humanity, were transformed not only into useful members of society, but into characters that endeared themselves to all within their sphere of acquaintance. The education given by Mr. W. has not been a literary one. The children were told in the beginning, that labor was the price of living, and that they must earn their own bread, if they would secure a comfortable home. He did not point them to ease and affluence, but to an honorable poverty, which they were taught was not itself an evil. Here were means and materials for learning to support themselves; but there was no such fund, or other resources, for their maintenance. Charity had supplied the home to which they were invited, their own industry must supply the rest. Mr. Wirhern placed great reliance upon religious training; but this did not consist in giving them dry and unintelligible dogmas. He spoke to them of Christ, as the benefactor of mankind, who proved, by deeds of love, his interest in the race—who sought out the worst of men, to give them instruction and relief, and who left it in charge of those who came after Him, and wished to be called His disciples, to do likewise. Is it strange, that, enforced by such a practical exemplification of Christian love as their benefactor gave them in his every-day life, the story of Christ's words and deeds should have sunk deeply into their hearts, and melted them into tenderness and docility! Such was the effect. The most rapid improvement ensued in the great majority of the children; and even those whom long habits of idleness and vagabondry made it difficult to keep in the straight path, had long seasons of obedience and gratitude, to which any aberration from duty was only an exception.

As the number of pupils increased, Mr. Wirhern, saw that the size of the family would seriously impair its domestic character. To obviate this, he divided his company into families of twelve, and he has erected nine separate buildings, situated in a semi-circle around his own, and near to it, in each of which dwells a family of twelve boys or of twelve girls, under the care of a House-Father, or House-Mother, as the assistants are respectively called. Each of these, is, to some extent, an independent community, having an individuality of its own. They eat and sleep in their own dwellings, and the children belonging to each, look up to their own particular father or mother as home-bred children to a parent. The general-meeting every morning, at first in the chamber of Mr. Wirhern's mother, but afterward, when the numbers increased, in the chapel, and their frequent meetings at work or in the play-grounds form a sufficient, and in fact a very close bond of union in the community.

Instruction is given in reading, writing, arithmetic, singing, and drawing,—and in some instances, in higher branches. Music is used as one of the most efficient means for softening stubborn wills, and calling forth tender feelings; and its deprivation is one of the punishments for delinquency. An affecting narrative is recorded of a boy who ran away, but whom Mr. W. pursued, found, and persuaded to return. He was brought back on Christmas eve, which was always celebrated in the mother's chamber. The children were engaged in singing the Christmas hymns, when he entered the room. At first, they manifested strong disapprobation of his conduct; for he was a boy to whose faults special forbearance had been previously shown. They were then told to decide among themselves how he should be punished. This brought them all to perfect silence; and after some whispering and consulting together, one who had formerly been guilty of the same fault of ingratitude, under still less excusable circumstances, burst out into a petition for forgiveness. All united in it, reached out to him a friendly hand, and the festival of Christmas Eve was turned into rejoicing over the brother that was lost and was found. The pardon was not in words, merely, but in deeds. No reference to the fact was afterward made. A day or two after, he was sent away on an errand to the distance of half a mile. He was surprised and affected by this mark of confidence; and from that time never abused his freedom, though entrusted to execute commissions at great distances.

One of the most interesting effects of this charity, is the charity which it reproduces in its objects; and thus it is shown that, in the order of nature, the actions of good men, provided they are always wise, not less than good seed, will produce thirty, sixty, or a hundred fold of beneficent fruit.

Mr. Wirhern, when asked in what manner he had produced these transforming effects upon his charge, answered, 'By active occupations, music, and Christian love.'

As he could find no persons in all respects qualified to share in the work to which his life is devoted, he was driven to the expedient of preparing a class of teachers to become his auxiliaries. For this end, he has superadded to his original plan, a school for the preparation of teachers: first to support himself, then to send

abroad to open other institutions similar to his own, and thirdly, to become superintendents of prisons.

During the ten years of the existence of this institution, there have been four hundred and thirty-two children received into it. Of these, about eighty were there on the 1st of July, 1843. Only two had ran away who had not either voluntarily returned, or being brought back, had voluntarily remained.

If our Legislatures, in their wisdom, would make provisions for similar institutions for reclaiming and educating the juvenile delinquents in our large cities and towns, it would be a most important means of saving our country from the vices which degrade so large a portion of the population of Europe, as well as of saving the immense sums now expended in the prosecution of crime in our Courts of Justice, in addition to the still more important object of raising immortal beings from pollution and wretchedness, to respectability, usefulness, and permanent happiness.

CHRISTIAN REGISTER.

BOSTON, AUGUST 17, 1844.

## THE NEW ENGLANDER—UNITARIANISM—SENTIMENTALISM.

We do not see the New Englander regularly, which, some of our readers may not know, is a quarterly Journal published at New Haven. We are much obliged therefore, to one of our correspondents for the following notice of a passage in the last number.

Messrs. Editors,—In an able article, in the July number of the 'New Englander,' on Theodore Parker, the following grave charge is brought against 'certain leading Unitarian divines.' 'We do not,' says the writer, 'charge it as a necessary consequence of their leading and peculiar articles of belief. * * * We simply assert it as a matter of fact, that,as we read the writings of Channing, so justly esteemed for his pure and lofty sentiments—of Greenwood, so tasteful and elevated—and of Ware, so honest hearted and devotional,—their religion seems to us sentimentalism rather than holiness. It is the product of the feelings, refined by culture, rather than of the will consenting to the dominion of a perfect God. Religion is represented as an accomplishment which should be cultivated, refined and matured, rather than as a condition and a token of acceptance with God. It is a matter of taste rather than of duty—a thing which pertains to "the absolutely beautiful, the absolutely true, and the absolutely good," rather than a requisite for the dying hour. It soothes and elevates the feelings, rather than speaks peace to the conscience. It reconciles man to his outward sense of propriety, rather than to the actual favor of the living God.'

This passage is found in connection with some very just and discriminating remarks on the distinction between the sentiment of religion and religion itself; remarks so excellent, and so seasonable that I was strongly tempted to transcribe them for the Register. I need not say, that I was shocked and disgusted by the attempt made to affix the charge of *sentimentalism* to the revered names of Channing, Greenwood and Ware. Surely, I thought, the writer could not have known those men as I had known them, or read their published writings with a candid and catholic spirit, or he would not have been guilty of doing them so great injustice. I know not who was the writer of that, in the main, admirable review, but I do believe, that the day will come, when the great injustice he has done to men, whom, had he known them better, he would have honored and loved, will cause him no little regret and pain. I only wish that the readers of the New Englander were sufficiently familiar with the writings of Channing, and Greenwood, and Ware, to judge for themselves of the validity of the charges brought against them by the writer of the article in question. **

Thus far says our correspondent, and we thank him for what he has so well said. But for ourselves, we confess that we are neither surprised nor annoyed at the passage in the New Englander. We are rather astonished at such a stretch of liberality and charity. Channing is admitted to have been a man of pure and lofty sentiments, Greenwood to have been tasteful and elevated, and Ware to have been honest-hearted and devotional, only this elevation, purity, loftiness, this honest-heartedness and devotion was sentimentalism and not holiness. Surely here is a large admission, and without stopping to inquire what the writer means by sentimentalism, (we have looked in vain in two or three dictionaries to find the word,) without asking for a more rigorous definition of the distinction between it and holiness, we ought to be satisfied, and have done henceforth with saying any thing about orthodox bigotry and uncharitableness.

But further, the writer 'does not charge this as a necessary consequence of their leading and peculiar articles of belief,' he only 'asserts as a matter of fact,' that sentimentalism and not holiness is the distinctive feature in the writings of Channing, Greenwood, and Ware. Here surely is a degree of candor and charity that ought to content us; formerly every defect in a Unitarian was charged at once upon his 'peculiar articles of belief'—his cold, lifeless creed; but here it is admitted that it may not be so. Channing, Greenwood, and Ware have no holiness, they have only a lofty sentimentalism; but then this may not be 'the necessary consequence of their leading and peculiar articles of belief,' only the fault of the individual. Certainly we ought to thank the writer in the New Englander for the extraordinary charity, that exempts our faith from responsibility in relation to a charge of want of holiness,brought against such men as Channing, Greenwood, and Ware.

This charge of sentimentalism originated, we believe, with a distinguished orthodox clergyman, formerly of Salem and now of New York, who several years since brought it forward against Dr. Channing particularly. This, at least, is the first we remember of it. Recently it has been revived and urged, as in the case before us, with a good deal of eloquent rhetoric and a show of very nice and important distinctions. From its vagueness it is a very convenient charge to be used when others fail, or are disproved. Formerly it was that "we had no reverence for the Bible, we rejected scripture and relied on reason, we denied and rejected the Savior, we were moral persons, claiming salvation upon the merit of our good works, we had no zeal, no interest in religious things'—these were the charges brought against Unitarians.

These charges have been in a great measure lived down and written down. They are now seldom made except by some heated bigot, who is willing to expose himself to the imputation, either of gross ignorance of the character and writings of Unitarians, or of malignant uncharitableness and prejudice. It is easier and safer now to make the charge that our religion is 'sentimentalism, not holiness.' We do not exactly understand what this charge means. If the writer intends to use the word 'sentimentalism' in a bad sense, in the sense of sentimentality,—an affectation of feeling and sensibility, in other words, hypocrisy, he assumes to look into the heart and determine its sincerity, an assumption whose unwarrantableness carries its own answer and rebuke with it. If, as would seem to be the case, he uses the word in a good sense, we are not disturbed at the charge. We are willing it should be said of Unitarians that they make religion a 'product of the feelings,' a thing to 'be cultivated, refined and matured.' We had supposed heretofore that it was universally admitted that the New Testament made religion something of this kind—a matter of feeling, something to be 'cultivated and matured,' in which we were to 'go on to perfection.' We had supposed that the heart should be given to God, and that if a man 'cultivated' the feeling of a love of God in his heart, his will, which is commonly controlled by the affections, would, of course and of necessity, be obedient and 'consenting to the dominion of a perfect God.' Nor do we understand how religion can be 'a condition and a token of acceptance with God,' unless it be 'cultivated and matured,' a thing in which the energies of the intellect, the conscience and the heart are actively employed.

The writer in the New Englander makes a string of antitheses, which are taking at first sight and seem to contain something important—but, when duly weighed and scrutinized, they shrink into very small dimensions, and as to the most offensive charge, that of the writers mentioned making religion 'a matter of taste rather than duty,' we challenge the production of any passage or passages from their works, or those of any Unitarian writer, to sustain it.

## ARMY AND NAVY CHAPLAINS.

In the debate on the appropriation bill, during the last session of Congress, it was moved to strike out the section appointing the salaries of these officers, and to dispense with their services on the ground of the incompatibility between the principles of the Gospel and the practice of war. The last number of the Advocate of Peace, in commenting upon the speech of Mr. Pettit in support of this motion, says 'no friend of peace can object to the employment of Chaplains in our Legislatures, or in any department of Government that does not of necessity contradict the principles of the Gospel, but on the subject of Chaplains in the navy, the army and militia, so little considered hitherto, we shall take the earliest opportunity to give our views somewhat at length.'

We are glad to see this announcement, and we trust that a subject, which has excited considerable interest of late, will be fully unfolded by the able editor of the 'Advocate of Peace.' There would seem, however, to be some inconsistency in objecting to the appointment of chaplains to ships and forts and barracks, and having 'no objection to the employment of chaplains in our Legislatures.' 'Our Legislatures' includes Congress, the great National Legislature. But with Congress rests the war-making power. Congress sustains our fleets and armies. Not one of our ships or soldiers could ever assume a hostile attitude or fire a gun with a deadly purpose, without orders so to do from Washington. It rests with Congress to determine when and where our sailors and soldiers shall engage in the unchristian occupation of war—and, whenever they shall so engage, the original sin will rest upon Congress. But Congress may have a chaplain, 'no friend of peace would object to the employment of chaplains in our Legislatures'—and on the very morning, on which Congress passes a vote declaring war, a vote that is the very beginning of the work of blood and murder, these chaplains may offer prayers with them and for them, supplicating the blessing and guidance of God upon them. There would seem, therefore, to be not only inconsistency but some unkindness in permitting a chaplain to Congress, and refusing one to the poor sailors and soldiers, sent forth by its orders to all the perils and privations and sufferings of warfare.

For the Register.

## ABSENCE OF SABBATH SCHOOL TEACHERS FROM THE SCHOOL.

Some teachers seem not to be aware of the many evil consequences which result from their being inconstant at the School. They do not sufficiently feel their obligation to be at their places regularly, and seasonably, and in fit preparation every Sabbath. They leave the city for an absence of one, or two, or three Sundays, making no provision for their classes in their absence, or they stay at home for slight and insufficient reasons. It is not our purpose, however, to sour the temper, or excite the pugnacity of any teacher. We shall not utter reproaches, nor speak in a spirit of bitterness, but shall briefly point out some of the evil consequences resulting from the irregularity and unfaithfulness on the part of teachers to which we have referred.—When the teacher goes away, even if he engages some one to supply his place, the substitute is a stranger to the class. He is ignorant of the dispositions, talents and peculiarities of the children. He is perhaps unaccustomed to giving religious instruction, unaccustomed to speaking to young persons, and unacquainted with the class-book used by the children whom he is to instruct. They have no feeling of affection or attachment for him. Their intercourse with him can have nothing of friendliness and familiarity in it. It must be to some extent reserved, embarrassed, stiff and formal. If, on the other hand, the teacher engages no substitute to act in his stead, and gives no notice to the superintendent, then the superintendent, when the time for the class-lessons arrives, is embarrassed by finding the class destitute of a teacher. Perhaps the children may have been noisy on account of being left by themselves. The superintendent must find some one, *if he can*, to take the class. Perhaps some stranger is visiting the School, and will take the class, or if no visitor is present some scholar from an older class is called on to take the place of the absent teacher. Any visitor, or scholar, thus unceremoniously and without notice placed before a class, is necessarily unprepared, and ignorant both of the scholars and their lessons, and must feel unpleasantly in attempting to perform a service for which he is not prepared. The superintendent too is subjected to inconvenience. He has been busied in engaging persons to take classes when he should have been otherwise occupied. And again, it will not always be in his power to supply the place of the absent teacher, and in this case the class is left without any one to take care of it. The order of the School may be disturbed by the rudeness of those who, if their teacher were in his seat before them, would behave with perfect propriety. The children have come perhaps with a lesson which they are ready to recite. They may have taken extra pains, and come to the School, anticipating *considerable satisfaction* in making a good and prompt recitation. But no teacher is there, and this satisfaction is not enjoyed. They expected a friendly greeting from their teacher, but they do not see him. They had certain questions about the lesson which they wished to ask their teacher, but he is not there, and their little difficulties can not be removed. They think it is of but little use to go to the School, or to study lessons, if, when they do go, no teacher is to meet them there, and no opportunity for recitation is to be afforded them; and it is discouraging to them that the difficult parts of lessons can not be explained so that they may understand them. They feel as if their teacher had neglected them and slighted them, in going away and leaving them with no one to instruct them. They had thought that he loved them, but he has treated them with such neglect that they can think so no longer. When they go home they will tell their parents that they had no teacher, or that some inexperienced stranger took their class and they did not enjoy it. And their parents will feel as if the person who stands as a religious instructor to their children was negligent, inattentive and unfaithful. And if, after a few instances of this kind, the child importunes to be allowed to quit the Sunday School, the parents thinking that little good can come from attending the School when the teacher is so irregular in attendance and so negligent about providing a substitute, will yield to the child's request. When the pastor is ill he engages some one who is capable to supply his place. When he makes a journey for recreation or for the good of his health and spirits, he never leaves his pulpit unsupplied.

If he were to do so the parish would soon dwindle and the devotional spirit die out. We should censure the pastor for such negligence and unfaithfulness and should deplore the ruinous effects in the parish of such a course of conduct. The same principles apply to the teacher. If he is sick, or must be absent, let him by all means engage a substitute and one who can fitly do the duty. It will be more difficult for him than for the minister to find a preacher, but still let him not rest satisfied or imagine that he is absolved from obligation till he has done it. His service is gratuitous to be sure, but it is not the less important, and none the less obligatory on that account.

Our advice in short would be that teachers never leave their classes for a single Sabbath if they can well avoid it, but, if they must be absent, let them engage suitable substitutes, or at the least give seasonable notice to the superintendents that their places may be supplied.

We do not suppose that it is convenient or consistent with other duties for any teacher to be at his post every Sabbath from year to year. He may be sick. He may be absent on business. He may be absent to visit kindred and friends. Or he may journey to improve his health or to cheer his spirits, expand his mind and gratify his senses and feelings by a more extended view than any single town or city can furnish of the beauties and wonders of the earth and sea.

But what we would insist on is that the teacher should never leave his post unless there is a good and urgent reason for it, and that when such occasions do call him away he should use due diligence to provide for the wants of his class during his necessary absence.

For the Register.

## SABBATH SCHOOL INSTRUCTION.

The subject of Sabbath School instruction is one that deeply interests the mind and cheers the heart of the Christian and the philanthropist. They see in it a powerful auxiliary to the furtherance, establishment, and up building of the Christian Church,—and they feel a moral certainty, that the rising and future generations will maintain with an ardent and strong attachment, those Christian privileges and Christian rights, which they now enjoy;—the possession of which has sustained them through the dark and depressing trials and disappointment of life; and not less been their source of joy and praise in the glad season of prosperity.

They see many (we could wish all) the plastic, and teachable minds of children and youth, sitting, as it were, at the feet of Jesus, listening with all the engagedness and devotion, which characterize them; catching the sweet words of truth, duty, love and goodness, as they fall from the lips and are illustrated in the lives and actions of their faithful and devoted teachers. They see the children of the poor, enjoying the same great educational blessings with those of the rich, which will prepare them to take a deep and lively interest in the great moral movements of the age, and fit them moreover, while they enjoy the many blessings of Providence with gratitude, to act the part of the Christian citizen with a modest firmness. The children of the base, low, profligate and infidel, are gathered into the same fold and are fed with the same spiritual food, who would otherwise acquire no religious influences or impressions, and be left to grow up in all their errors and guilt, to contaminate still more the atmosphere of society from which they have received only contamination. But now the seeds of religious truth and virtue, planted in their sterile and uncultivated minds, may spring up and produce an abundant harvest.

Though there may be many discouraging circumstances attending their instruction, which at times sink the hearts of their friends in deep despondency, yet by the elasticity of the spirit of faith and hope, they are enabled to see in the dim future, the fruits of the religious precepts and truths which were imparted while they were under the influence of the Sabbath School and breathed its holy and invigorating atmosphere. They see, in fine, those, who would be lost to all religious influences and whose souls would be stained by sin and error, growing up virtuous, honest, Christian men and women and having in their hearts the deepest love for this institution, which has proved a rock of salvation to their souls.

Who now would not rejoice, and thank God, and congratulate society, that such a blessed and praise worthy institution has sprung up among us, and been nurtured and cherished by the tender and fostering hand of the virtuous, wise and good? Who does not have his heart throb, with the liveliest emotions of gratitude and joy, as he sees the nurseries of virtue and goodness, sending forth the tender and healthy plants, which are to grow up in the strength and simplicity of the Gospel, to give tone and vigor to the community around them? Who would not be willing to lend a helping hand, an encouraging word to sustain and uphold so valuable an institution? Who would not feel it his duty to lend his influence, to devote his talents, to dedicate the best powers of his soul, to perpetuate so rich a blessing? In a word, who would not claim it as a privilege, to labor in the Sabbath School, that he may be the happy instrument of thus imparting that heavenly truth which Christ lived, labored and died to impart with saving efficacy to the children of men! Who would not go with a full and warm heart to the scene of the Sunday School teachers' labors and instruct those under their charge in the principles and duties that are to sustain, or to reform the social, civil and religious institutions of the land, and those also which are to fit their souls for higher and holier employments in the spirit world.

Who would not go into the Sabbath School, in the spirit of Jesus' meekness and humility, and there pour out the warmest aspirations of his heart, that the pupils under his charge may not be fed on husks, but may receive those heavenly truths, which will make them wise unto salvation? I cannot conceive why any are willing to deprive themselves of the spirit and influence that pervade the Sabbath School, when such incentives to virtuous deeds, to noble actions may there be found to encourage, sustain and strengthen them in their labors of love. I cannot conceive why any can look coldly upon this institution, or in a distrutful spirit, but rather why they should not rejoice to lend their influence to promote its well being and prosperity. Neither can I understand, why any should be reluctant to take upon themselves the responsible office of teacher, and feed the lambs of this great flock, which Christ took up in his arms and blessed, and said, 'of such is the kingdom of heaven.'

But some may say that they do not feel competent to discharge faithfully its duties and requirements; therefore they cannot consistently devote their time and talents, to this noble and interesting work. Is this excuse of itself sufficient to justify them in not engaging in this delightful, ennobling, holy employment? Is it not rather owing to the fact that they have not that deep, abiding love of God in the soul, which will strengthen in every good work and purpose? Is it not because they do not see and feel the high importance of this subject, and the necessity of its being maintained and upheld at this eventful period? Look for one moment at the frightful and horrid scenes that have been enacted in our land, and who will not say, that it is of the utmost importance that the rising generation should receive a sound, religious education?

For my own part, were there no other motives to actuate me, than to instruct the youth in those duties that belong to them as citizens and inhabitants of the country, I should feel richly paid for the sacrifice, the labor, the exertions I make in instructing those under my charge, and in performing the, to me, pleasant office of a

Sabbath School Teacher.

For the Register.

## THE COLONIZATION SOCIETY.

This ghastly monster, though its head has been terribly bruised of late years by the abolitionists, seems to be now endeavoring to rear its crest again among us.

That it is the foe of liberty and the ally of slavery, I shall endeavor to prove by a few undeniable facts.

The free colored people whose friend it professes to be, have almost unanimously hated and spurned the society from its commencement.

The abolitionists, who if they have no other merit, certainly abhor slavery, have without an exception always been hostile to this society.

Slave holders, who had no thought of emancipating their own slaves, have been the greatest patrons of the society.

These facts may well lead to suspicion and inquiry, as to the tendencies of the society and the motives of its supporters.

The society is based on the prejudice, that the colored people cannot live in this country on an equal footing with the whites; that as long as they remain here, they must continue a wretched and degraded caste; in short, on the atheistical assumption that Christianity can never rule in a Christian country.

No friend of the society will deny that it is founded on this prejudice, by maintaining that it must be perpetual.

A manifest effect of this basis is, that the Colonization Society has ever been the abuser and slanderer of the free colored people, exaggerating every thing unfavorable in their situation and conduct, and never calling attention to the many admirable characteristics of their race.

The reason that the slave holding supporters of the society wish for the removal of the free colored people, is, that the presence of such a class makes slave holding insecure, and the slaves restless. The same cause has led to the severe law of most of the slave states to prevent this class of persons from entering or remaining in them.

The Colonization Society is not only animated by the same spirit which dictated the atrocious laws, but has even become their open ally.

The State of Maryland passes laws to exile her free colored people, and the Colonization Society becomes her official agent in transporting these guiltless offenders to the shores of Africa.

The society has always been janus faced, presenting the welfare of the free colored people, and the eventual abolition of slavery, as its objects at the North, and the banishment of a troublesome caste, and the protection of the slave system, as its objects at the South.

What I have stated are undeniable facts. If any one doubts them, let him read the reports of the Colonization Society, and the laws of Maryland and the other slave States. S.

## SCHOOL OF PRACTICAL RHETORIC AND ORATORY.

We are gratified to learn, by a Prospectus which has recently been published, that Messrs. William Russell and JamesE. Murdock, propose to open on the first Monday of October next, a school of the above character, 'intended to combine a preparatory training in Rhetoric and Composition, with the muscular and vocal exercises required in the practice of elocution and gesture, as departments of the art of speaking.' A school of this kind is greatly needed, and under the charge of these gentlemen, so eminently qualified and so favorably known in this community, cannot fail of success.

## CORRESPONDENCE.

Brooklyn, N. Y., Aug. 5, 1844.

Messrs. Editors:—In the Christian Register of the 27th July, I noticed an article dated Rahway N. J., July 10th 1844, in which the writer appears to be at a loss for a satisfactory defienition of the term Faith. Now I understand Knowledge, Belief and Faith to correspond to different degrees of evidence, and should define them thus. Knowledge, to evidence from direct positive sensation, as that which the witness has seen for himself. Belief, to evidence from indirect positive sensation, as that which is seen by some other person than the witness, in fact hearsay evidence, and Faith to the evidence of things that are never seen by any person, as that kind of evidence which applies to a future state of existence, which is the definition given to it by St. Paul, and he, being a lawyer, ought to have been acquainted with the nature and force of evidence. Your correspondent complains that he cannot understand what his Presbyterian Clergyman means by Faith; now I think his meaning is tolerably clear, and that he, as well as many other Clergymen, as they call themselves, but Priests as I should call them, wish their hearers to have Faith in them the Priests; and if they have, their Faith in other respects is of not much importance. What the Christian Register defined Faith to be I do not recollect to have seen; but if that definition was different from St. Paul's, I for one should not have Faith in such defienition Your correspondent asks 'Is Faith Belief?' Certainly not, any more than Belief is Knowledge. Having paid some little attention to the subject, I have arrived at the conclusion that the above are the true definitions of the terms Knowledge, Belief and Faith, when these terms are used as matters of evidence; and that each and all of them are involuntary and not under the control of the will any farther than the will has the power to induce investigation; but that after any subject has been fairly and thoroughly investigated, neither merit or demerit ought to attach to the investigator for his Faith or Belief, let them be what they may. And here I would remark that it is highly important that there should be more attention paid to the true meaning of many terms that are in common use, and that are used without any very definite signification; for I would ask, how is it possible that two individuals, who entertain opposite opinions on any subject, could be expected ever to agree, when they attach different definitions to some of the principal and most important terms which they make use of in discussing the question. Not claiming to be a theologian, I am perfectly aware that the above views of the subject may appear very erroneous to some, and perhaps to many; and if they are so, I should like to know in what particular, but at present I have full *Faith* in their being substantially correct. J. W.

Boston Aug. 14, 1844.

Messrs. Editors:—Can you inform me on what ground an article entitled 'American Theology' re-published in No. 13 of 'Littell's Living Age,' from the 'Foreign Quarterly Review is given to the American reader in a mutilated form? Why is the passage relating to the Sermons of the Rev. E. N. Kirk omitted? Would not the American reader like to see the whole article? Is it fair thus to give a garbled article? Who this foreign writer is, I know not, but in order to know what he thinks of American Theology we must have the whole article. The passage omitted, relating to Mr. Kirk is that, which I think, that your readers, those especially who are in the habit of reading the 'Living Age', would be gratified to see in the columns of the Register.

A Constant Reader.

We cannot answer the inquiry of our correspondent, but presume that those concerned can give him a satisfactory reason for the omission of the passage relating to the Rev. Mr. Kirk's Sermons. Our columns this week will not permit us to comply with his request to insert the whole of the article in question. We will attend to it in our next number.

## NEW PUBLICATIONS.

The Duty of the Citizen to the Law. A Sermon, by N. L. Frothingham. Printed from the Monthly Religious Magazine. Boston: Leonard C. Bowles. 1844.

We read this sermon with much pleasure as it appeared in the August number of the Religious Magazine. We are glad to learn that copies of it have now been struck off in a separate form and may be obtained at the office of that Journal. With a comprehensive brevity, and with that singular felicity of style that marks every thing that comes from the pen of the writer, it treats of a subject which many events and tendencies of the times invest with a most serious importance in this country; for as Dr. Frothingham justly observes in his introduction, 'we have laid aside much,—quite enough some think,—of that outside show which seems to command the popular admiration. We have no artificial dignities. Let us take care that we do not give up the real things that they typify. Let us revere the sanctity of legislation. We have so idealized power in the noble freedom of our institutions, as to leave none of the buttresses of ancient formality. Let us never throw down those principles of a righteous subordination, which are all that is between us and anarchy.'

After explaining several of those passages in the Epistles, which enjoin obedience to the constituted authorities, and alluding to the necessity there is for repeating and enforcing these injunctions at the present day, Dr. Frothingham thus sets forth some of the reasons for this obedience.

If we examine what the apostle says in connexion with the passages quoted in the beginning of this discourse, we shall see described some of the motives that should lead a Christian man to the obedience which they recommend. The first is, because the 'power is a minister of God to thee for good.' It is a benevolent, preserving magistracy, a dispensation of benefits. It watches over your homes night and day, and protects your interests in the most distant parts of the earth and on the unappportioned sea. It vindicates name and fame. It guards your substance from injustice and spoil. It spreads its equal shield over the rights of the most helpless and unknown. It brings the high and the low together before its impartial eyes. It holds the persecuted and endangered in the hollow of its hand. It gathers the dissenting multitudes into one, establishing community in the earth. It is an echo of that great word 'Order,' the first commandment of God; and as it speaks, the elements arrange themselves, there spreads light, and there grows beauty, and there is ordained security, and there is awakened joy. Now shall this inestimable good have dishonors cast upon it, and be exposed to overthrow, because we are not satisfied with some of its ministrations!—Grant that some of its processes should be slow and ineffectual, and others of them should mistake and go awry; would you insult it to the face for that, and usurp its privilege, and introduce violence in its stead? Or should we not rather submit to disappointment and transient inconveniences for the broad blessing's sake!

Again; it is said of this same 'power,' that he is a 'minister of God as a revenger' also, 'to execute punishment upon him that doeth evil.' 'He beareth not the sword in vain,' we read. Neither should he. Justice stands armed; and law, which tries, as far as human infirmity will permit, to represent justice, must be armed likewise,—'a terror to evil works.' This is an appeal to our fears. And why should there not be such an appeal? We could hardly call that a power, which was unable to intimidate. It is a part of its essential character, not to recommend, but to enjoin; and it must possess the means of maintaining its dictation. There will always be need of coercion. I know not what encourages us to look for the time when the wicked shall cease from among men; when the hard and violent, the rapacious and crafty, those who must be kept down and those who must be compelled to restore and those who must abide the last penalties, the cruel and the dangerous, the thief and the assassin, the assailants of private innocence and the public peace, will become like those old monsters whom fabulous heroes destroyed from the earth. At any rate, 'the time is not yet.' Iniquity abounds, and must be repressed. He can scarcely be a thoughtful friend of his generation, who seeks to diminish the awe of the authority on which every thing that relates to social welfare depends. It is good, that they who devise wrong should tremble and forbear; and that they who have done the wrong should abide the only rebuke they can feel, and show in an example of suffering the only useful one they ever presented.

But not only for the wholesome dread of judicial pain and disgrace, the apostle goes on to declare, should men pay this homage, 'but for conscience sake.' That other motive is meanly serviceable. This is sublime. To do for conscience,—that is, to act because we ought, and in the direction that we think we ought,—there lies an essential virtue. So let the wakeful world continue to think;—while seers of visions and dreamers of dreams propheey as they will. 'For conscience sake.' Because it is fitting and right. Out of a sincere respect for the public authority and regard for the public peace.—Not as by constraint but willingly. From conviction and not from fear. We obey most truly when it is from a spirit of obedience. There must dwell some moral motive in it, to give it a merit as well as a use;—to direct its activity, to keep it steady, to keep it alive. Further, the apostle puts this duty on the sacred ground of allegiance to a divine institution. He bids us take heed of resisting an 'ordinance of God.'—With reason does he so represent it. That may certainly claim a heavenly origin, on which the existence of society depends. God brings us into that civil state, which without rule would be a self-contradiction; whilst He sits on high, the supreme source of all the power that He delegates. It is under His Providence, and according to His will, that the magistrate and the judge assume their stations. We must call that His appointment, which bears up so many other things that He appoints. We may conceive of government as that part of His administration of the world, which He exercises by the instrumentality of men. He thus presides over us in those relations which we sustain as members of a community. This is not the doctrine of despotism, but on the contrary that of the only genuine freedom that is possible. For it was well said by an illustrious statesman, that 'when law ceases tyranny begins;'—the worst of all oppressions, the oppression of popular unruliness.

And once more; Saint Peter in the context writes, 'Submit yourselves to every ordinance of man for the Lord's sake;' that is, as under the discipleship of the Gospel, and with reference to the will of the Master of Christians.—That Master has said, 'Render unto Cæsar the things that are Cæsar's.' And the temper of his religion, though free and intrepid, and ready to make any sacrifices for peace also. It prescribes dispositions of patience and humility—Its teaching is a discipline. Its love takes the form of a law. It bridles the insubordinate passions of human hearts. While it confronts the wicked in their high places of pride, and sends forth its champions into the great conflicts of justice and humanity, it forbids every 'railing accusation,' it rebukes all the hot spirits of anarchy and disorder. If men were imbued more perfectly with its precepts, they would be less prone to disturb the general tranquillity.

Poems: By Mary Ann H. Dodd. Hartford, 1844. pp. 184.

If good poetry and beautiful poems are like the precious metals, necessarily rare, so like them when found, they are of exceeding great value. Good poetry is of two kinds; one, the intuitive and the feeling, the offspring of the imagination and the heart; and the other, is the reflective, the descriptive, the polished in number, about which there is less of the ideal and the impulsive.

In this publication of Miss Dodd's which is ushered in by a very modest preface, if there is not many beautiful poems of the first class, it contains at least much good poetry, of the second. If there are no verses here of that peculiar felicity which exhibit 'a grace beyond the reach of art,' there is an ease and finish about the lines and the structure of the verse, which recalls that characteristic line of Pope's,

"I sung in numbers, for the numbers came."

There is no pretension about this volume. It contains no Epic—no extended Poem—no presumptuous flight of the muse—but is made up of short and pleasant poems, called out by some personal fancy, some deep cause of feeling, some momentary or lasting grief, or some circumstance of interest or affection; and each of them is finished with no little artistical correctness, if not skill. Occasionally one will be found to rise to more than ordinary excellence, as in the poems, entitled 'Burns,' 'I would not grow old,' and 'One Departed.' The sentiment is pure and moral throughout. A single verse from the last named piece is a good specimen of the whole.

Blest are the early called, the youthful dead;
Deep love waits round them till life's peaceful close;
For them, the sigh is breathed, the tear is shed,
And hallowed is the place of their repose:
There will affection often come to weep,
And with undying faith their memory keep.

The writer has met with sad reverses, and some trying afflictions and disappointments which give a tinge to many of her lines. This publication has been urged upon her by her friends, and its sale would doubtless encourage one who is every way deserving of sympathy and regard. They are for sale at Crosby's.

L.

The Missionary Enterprise, by Rev. Chandler Robbins, Tract No. 204, of the American Unitarian Association.

This is a good tract and we are glad that the Association has published one upon this subject of the duty of engaging in efforts to spread the Gospel, to diffuse Christian truth and influences. Mr. Robbins speaks as follows:

'Such a thing as a church not interested, or taking a part in Christian missions,—such a thing as a Christian who spared no sympathy for the unconverted world, or would not lend his aid to measures for the propagation of the faith of Christianity, was an anomaly in the Apostle's day, as it ought to be regarded an inconsistency and disgrace in our own. Every prayer that is breathed to the great Father of mankind in such a church, or from such an individual, is little better than a mockery. Every offering up of thanks to the God that has blessed,—every verbal expression of gratitude to the Saviour that has redeemed, might well fall back in reproaches upon the heart that feels no longing to share the Gospel's boundless blessings with all whom they have not reached, that feels no disposition to make a sacrifice to diffuse them through the world. A man with money in his hands to spare, and yet giving nothing to propagate Christianity! Is it not obviously a misnomer, that he should call himself by the name of Him, who, though he was rich, yet, for our sake, for that man's own sake, became poor! A church made up of members of the wealthy, the educated, the influential, and numbers besides who cannot be called poor, or ignorant, or destitute of power to make themselves felt in the world,—such a church, doing nothing, and attempting nothing, in its collective capacity, with all its resources, for building up and strengthening other churches, for the diffusion of the scriptures, for the conversion of the world, has it any substantial claim,—one may well be pardoned for asking,—to the sacred, the much abused title of a *Christian* church?

A Christian church, in the true sense, is a member of the church universal, and must feel a sympathy and membership therewith. It is a part of the great body of Christ on earth, and, as such, must be active, and contribute of its ability to the edification and strength of the rest. It is an association of those who have virtually pledged themselves to imitate Christ and advance his kingdom. It is a depository of the Gospel,—not for its own exclusive benefit, but for distribution to the world. It is an assembly not only to hear the Word preached, but to carry it into practice, both individually and collectively. It is a band of Christian believers, united together on Christian principles and for Christian objects. It is this if it is anything. Anything else has no right to the name of a Christian church. And, if such a thing should ever be, as a denomination of Christians whose churches should be characterized by indifference to missionary enterprise, whose sympathies and energies should be narrowed down to the diminutive work of supporting worship for themselves alone, whilst the conversion of the unregenerated world should be left to the steady progress of time, and the natural expansibility of truth,—that denomination would deservedly become a by-word of reproach to all coming ages, and the moral death to which it so carelessly left others, would soon be visited upon itself.

Such a charge has been oftentimes brought against our own churches. Whether justly or unjustly, is a question upon the discussion of which I do not presently intend to enter. There *may* have been good and weighty reasons, in the circumstances of our condition, to account for our comparative inattention to missionary movements. It may be true, that we had a preparatory work to do, and that there were certain necessary stages to be passed through, before we could be in a position to engage largely and heartily in the propagation of the Gospel. It may be true, that we were too young and too feeble as a denomination, and compelled to work too hard to gain a hold for our principles in a community, in which an almost overwhelming majority was arrayed against them. It may be also, that the impartial inquirer would find, upon a careful investigation of facts, that we have done a good deal,—much more than at the first glance appears,—of proper missionary work.—And, on the other hand, it may be true, that we have been, as a body, too indifferent and too negligetful in this important regard.

But having alluded to the interesting question of our fidelity as a denomination to our Christian duties, I cannot dismiss it without a few thoughts that have a bearing upon its answer.

For the earlier days of the Unitarian movement in this country, we have no need to be ashamed. Their record is as bright and honorable as that of any period in the history of any religious body. It is a record of conscientiousness, soundness of mind, devotion to truth, fidelity and earnestness, on the part both of the clergy and laity on whom the burden of that movement was laid. The results accomplished, moreover, were by no means unworthy of the abilities and virtues of the actors. The progress of Unitarian principles in New England was steady and remarkable,—if not so rapid as some of their more enthusiastic advocates expected, and all of their friends could have desired. Our faith was seen gradually and triumphantly gaining ground against a host of opposers. Without resorting to 'extraordinary measures,' without calling in the aid of excitements,—without cunningly and elaborately devised sectarian machinery,—by the simple force of sound reasoning upon the Bible, liberality of sentiment, and righteousness of life, it was seen supplanting, in one after another of the oldest parishes in New England, the authority of a more popular system of theology; till at length, through the whole circuit, from the extremity of Cape Cod to that of Cape Ann, along the very shores where the Pilgrims reared their first altars, embracing this city, once the very Zion of Orthodoxy,—there remain at this hour only two or three of the most ancient churches, in which it is not securely and quietly reigning. All this was accomplished by the noble generation of Unitarians, only a scanty remnant of whose representatives survive, to animate us with their presence or to guide us by their counsels. Of those, our fathers, we can never think without gratitude, or speak without respect. Whatever neglect or deficiency is chargeable to Unitarians,—they are free from repro ch. Their peculiar work was well done, their own obligations, they faithfully discharged.'

## INTELLECTUAL CONDITION OF THE PEOPLE OF ENGLAND IN THE AGE OF ELIZABETH.

And *was* not that, [the age of Elizabeth] it may be asked, an age of the highest glory to our nation? Why repress our delight in contemplating it? How can we refuse to indulge an inspiring sympathy with the energy of those times, an elation of spirit at beholding the unparalleled allotment to her reign, of statesmen, heroes, and literary geniuses, but for whom, indeed, 'that bright accidental star' would have left no such brilliant track of fame behind her?

Permit us to answer by inquiring, What would the intellectual condition of the *people*, properly so denominated, have been in order to correspond in a due proportion to the magnificence of these their representative chiefs, and complete the grand spectacle as that of a *nation?* Determine that; and then inquire what actually *was* the state of the people all this while.—There is evidence that it was, what the fatal blight and blast of popery might be expected to have left it, generally and most wretchedly degraded. What it was is shown by the facts, that it was found impossible, even under the inspiring auspices of the learned Elizabeth, with her constellation of geniuses, orators, scholars to supply the churches generally with officiating persons capable of going decently through the task of the public service, made ready, as every part of it was, to their hands; and that to be able to read, was the very marked distinction of here and there an individual. It requires little effort but that of going low enough, to complete the general estimate in conformity to these and similar facts.

And here we cannot help remarking what a deception we suffer to pass on us from history. It celebrates some period in a nation's career as preeminently illustrious, for magnanimity, lofty enterprise, literature and original genius. There was perhaps a learned and vigorous monarch, and there were Cecils, and Walsinghams, and Shakspeares, and Sidneys, and Spencers, with many other powerful thinkers and actors, to render it the proudest age of our national glory. And we thoughtlessly admit on our imagination this splendid exhibition as in some manner involving or implying the collective state of the people in that age! The ethereal summits of a tract of the moral world are conspicuous and fair in the lustre of heaven, and we take no thought of the immensely greater proportion of it which is sunk in gloom and covered with fogs. The general mass of the population, whose physical vigor, indeed, and courage, and fidelity to the interests of the country, were of such admirable avail to the purposes, and under the

direction, of the mighty spirits that wielded their rough agency,—this great assemblage was sunk in such mental barbarism, as to be placed at about the same distance from their illustrious intellectual chiefs, as the hordes of Scythia from the finest spirits of Athens. It was nothing to this debased countless multitude spread over the country, existing in the coarsest habits, destitute, in the proportion of thousands to one, of cultivation, and still in a great degree enslaved by the popish superstition,—it was nothing to them, in the way of direct influence to draw forth their minds into free exercise and acquirement, that there were, within the circuit of the island, a profound scholarship, a most disciplined and vigorous reason, a masculine eloquence, and genius breathing enchantment.—Both the actual possessors of this mental opulence, and the part of society forming around them the sphere immediately pervaded by the delight and instruction imparted by them, might as well, for any thing they diffused of this luxury and benefit among the general multitude, have been a Brahminical caste, dissociated by an imagined essential distinction of nature.—While they were exulting in this elevation and free excursiveness of mental existence, the prostrate crowd were grovelling through a life on a level with the soil where they were at last to find their graves. But this crowd it was that constituted the substance of the *nation*; to which nation, in the mass, the historian applies the superb epithets, which a small proportion of the men of that age claimed by a striking *exception* to the general state of the community.—History too much consults our love of effect and pomp, to let us see in a close and distinct manner any thing

"On the low level of th' inglorious throng;"

and our attention is borne away to the intellectual splendor exhibited among the most favored aspirants of the seats of learning, or in councils, courts, and camps, in heroic and romantic enterprises, and in some immortal works of genius. And thus we are gazing with delight at a fine public bonfire, while, in all the cottages round, the people are shivering for want of fuel.

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[From a Correspondent in Texas.]

We find the following letter in the Record of Correspondence of the American Bible Society.

Dear Sir,—I regret that, for some time past, we have been able to do but little in the Bible cause. The state of affairs, both financial and political, in our country, has, for some time, been unfavorable to all benevolent operations. Most of the Bibles sent to this country by your Society have been put in circulation. Excepting what was collected by your agent, Rev. Mr. Hoes, in 1838–9, I suppose nothing has ever been received for Bibles and Testaments sold, though quite a number have been committed to the care of various persons in the country, with instructions to sell them for cash, or on time, and remit the proceeds to us. But nothing has ever been returned, nor do I suppose that any thing need be calculated upon from that source. Money is so exceedingly scarce that but few of those who possess it are willing to part with it for the Scriptures. But notwithstanding all that is discouraging in our circumstances, we would not entirely despair. Our countrymen need the Bible. A great many families are destitute of this treasure. Our Catholic friends, with sleepless vigilance, are strenuously exerting themselves to obtain the ascendency in this Republic. They are establishing churches and seminaries of learning in various parts of our country. Even during the present hard times, they are erecting three fine buildings at Galveston, to be used in the machinery of their varied operations. They propose to establish free schools throughout the country. We know of no more unobjectionable way of preventing their influence than by circulating the Scriptures extensively among our people, and, in order to effect this object, we have to ask for still more donations from your Society. I think you should send immediately, if you can, on board some vessel bound direct to Galveston, at least five hundred Bibles, and as many Testaments. They should be generally of the cheaper editions published by your Society. Rev. Mr. H. is permanently located at Galveston, and will attend to their judicious distribution throughout the country.

Owing to the unsettled state of affairs in the country, there was no meeting of the Texas Bible Society at our last session of Congress, as contemplated by the Constitution. We will endeavor to get a meeting this year, if practicable. Should you send a box of Bibles to Rev. Mr. Henderson, please place in it several hundred copies of your last Annual Reports, (for two years,) as also of the 'Monthly Extracts.' I will thank you to send me regularly, by every vessel that leaves for Galveston, the Bible Record; also *one* of the last Reports. Should you send say fifty copies of the Record per every vessel, Mr. H. could circulate them among the friends of the Bible cause throughout the country. This is the *only* way of getting periodicals from the U. S. at present, in consequence of your government requiring the postage to be paid within its limits, before packages can come to Texas.

I hope you will write me soon, and let me know what your Society is doing, and especially what it intends to do for Texas. Do not give up our country, although we are poor—we are needy.

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In the last number of the African Repository we find the following interesting account of some of the Ministers of the Methodist Conference of Siberia, taken from the Colonization Herald.

'The first, A. D. Williams, is well known to the American public as a long time the acting governor of the colony, during the various interregnums from the deaths and absences of the agents of the society; in fact from the decease of Ashmun to the arrival of Buchanan he was most of the time the actual business agent and director of affairs. His administration was ever mild and conciliatory, and had he not been hampered by the dictation of newly arrived sick or deranged white agents, it would have been much more energetic. As a missionary for the conversion of the native Africans to Christianity we cannot think he has a superior.

Amos Herring arrived in the colony as an emigrant in 1833, but has had very little or no connexion with political affairs. Although entirely without education, he was quite distinguished as a preacher. Mr. Pinney who went out a passenger in the same vessel, spoke of him as being one of the best preachers he had ever heard. Having early lost his wife in Africa he returned to this country and spent some time at a northern academy in acquiring such information as would enable him to act as a missionary of the Methodist church; in which cause he has ever been zealously and usefully engaged. There are few men for whom we have more respect than Amos Herring, he is universally considered as an able and interesting preacher, and an *honest man*.

Of B. R. Wilson we know but little personally, but he is well known to the American public, having visited and preached in most of our large cities, and we believe his standing in the mission, in point of efficiency and usefulness, is second to none other.

Elijah Johnson, one of the emigrants by the old ship Elizabeth, is perhaps the most interesting man in the colony. His history is the history of the colony itself. He was one of the pioneers under Ayres, the principal *war man* in the days of Ashmun, during the first attacks from the natives, and has ever since been the actual *minister of the interior* for the talking and settling of native palavers. It may with truth and justice be said, that the colony owes more to Elijah Johnson than any other *one* man. Of his history we will not here attempt even a sketch; we trust it will yet be given to the world from a Liberian press; but we will mention one anecdote of the early times of the colony which should be preserved, like the Spartan answer to the order, 'lay down your arms;' 'Come and take them.'

During Johnson's administration in the absence of Ashmun, the hostile natives assembled in such force as to threaten the utter extinction of the colony. The attack was daily expected, and hardly a hope entertained that the little band, but poorly supplied with arms and ammunition, could hold out against the first onslaught; when most opportunely an English vessel of war came to anchor in the harbor. Mr. Johnson lost no time in making a representation of the state of affairs to the commander and solicited assistance of arms, ammunition and men in the distressing emergency. Ammunition was granted, but the commandant declared that British troops could only be called into action to defend the flag or soil of their own country; that provided the governor would deed to his Majesty a small piece of land, barely sufficient for their flag staff, he would land troops and defend the colony. Johnson who had learned a lesson of British protection in Sierra Leone, declined the kind offer in the following terms,—'We don't want any flag raised here that will require more trouble to pull down than to flog the natives.' The spirit that dictated that answer, *did* flog the natives and saved the Liberian soil from the shadow of the British flag.

Although Mr. Johnson has ever been foremost to defend his country in time of danger, and is thought by the natives to possess a charmed life, still he has always been an advocate for pacific measures, and only drew the sword as a *denier resort*. His influence is very great with the natives, and we cannot doubt he will be a most successful missionary.

Mr. Burns, we believe, first visited the colony in the capacity of missionary, having previously received a much better education than most of his colleagues and associates. He has generally been considered the best preacher on all occasions that has ever resided in the colony.—He is certainly a gentleman and a scholar, and his great usefulness as Principal of the Conference Seminary cannot be doubted.

James H. Stevens left this city in the schooner Orion in the autumn of 1831. He was then a well formed but green youth, just on the verge of manhood, extremely illiterate, barely able to spell out the most common words. We well recollect his answer to our question on the passage, as to his former occupation: 'A bone polisher, Sir.' 'A what?' 'A waiter, Sir, to see other folks eat and then to pick the bones, we call our business bone polishing.' Thinking that almost any change in his profession might be an improvement, and being much pleased with his conversation and deportment, we engaged him as an assistant to prepare medicines, &c., at the same time giving him such instructions as we conveniently could. His progress was such that at the expiration of one year it was thought expedient for him to accompany the first settlers to Bassa as a kind of medical officer and apothecary. He was considered very serviceable in that capacity and was, we believe, for a number of years the only medical man there. We were rejoiced to meet him some years after as a preacher and teacher at Sinou, where he obtained the confidence and good will of the whole settlement.

J. M. Roberts was quite young when we first knew him in the colony, 1831. He is brother to the governor and noted mainly for his soundness of judgment and stability of character.

The history and present condition of James S. Payne, the next in order, affords a striking example of the effects of colonization, and is one of the worst cases that could be selected by the enemies of the scheme. His father went to the colony as early as '27 or '28 perhaps earlier; had a very large family of children. He soon died and left them penniless and helpless in a land of strangers, during the worst period of the colony, when medical aid could not be procured and the diseases of the country very imperfectly understood. Here then was an opportunity for the declaimers against the system of colonization to lift up voices and impreeate vengeance upon its projectors; and truly the case did seem a hard one. But his mother was a woman of energy, and immediately set about providing for, and educating her children. In all this she succeeded beyond her expectations, and of the large family of sons, perhaps the subject of this notice, in a pecuniary or worldly point of view, is in the least enviable condition of all. He ranks very high we believe in the conference as a preacher and teacher.'

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## CIRCULAR.

The following is a copy of the Circular addressed by the Committee on Missions to the several ministers and societies of our own denomination.

Christian Friends and Brethren:

The subscribers being on the Committee chosen for the present year, to carry on the work of collecting funds for Missionary and other objects, in our denomination, would respectfully and affectionately call your attention to what has been done during the year past, and what we believe ought to be done by us now.

Some time since, after much consultation, it was determined to make an effort to raise from the churches the sum of $10,000 a year, in addition to the amount before given to our various Charitable and Missionary Societies, in order to meet the great and urgent demands made upon us at the present time.

Many thought the sum fixed too large, and said we should never succeed in obtaining it. Others said that, considering what we could do, and what was needed to be done, it was far too small.

Two dangers were especially apprehended by those who were interested in this movement. First, the danger of diverting, into this new channel, sums which would otherwise have been bestowed on our previously existing Societies. Secondly, the danger of interfering with the free and spontaneous direction of Christian liberality, by confining it to channels marked out by the Missionary Board.

To avoid the last danger, and as people usually are more ready to give to objects they have themselves selected, it was determined that every individual or society which contributes to this fund may decide to what particular charity it is to be appropriated. Thus, if a church in Massachusettts wishes to aid a church in Illinois, or an individual wishes to assist a young man in pursuing his theological studies, they may direct their contributions to be devoted to these objects, and they shall be so applied.

To avoid the danger of weakening our other philanthropic Societies by the present movement, it was also determined that all funds *not specifically appropriated* by their donors should be divided between the American Unitarian Association, the Society for Promoting Theological Education, and the Evangelical Missionary Society.

With these precautions we proceeded to make an appeal to all the ministers and churches of the denomination. A portion of them responded cordially—some very liberally. From others we have neither received nor heard any thing. The result, as you will see by the Treasurer's Report, hereto appended, is, that we have collected and paid over for various objects, more than the proposed sum of ten thousand dollars.

Encouraged by this success, we enter on our second year's labors in the confident hope of a large increase to the amount of our collections. Would all the societies in our denomination contribute, in proportion, as largely as those from whom the ten thousand dollars were received last year, twenty thousand dollars might easily be raised by us this year. If this be so, is it too much to ask that it be done, and done speedily and cheerfully? We earnestly appeal to every man's conscience to consider his ability and the importance of the object. We hope that the societies which gave liberally last year will increase their subscriptions this year and that those which have not yet given will this year show that it was not from any want of interest in our cause. Be they able to do little or much, we hope they will do something. It is not a large sum so much as a large heart which we ask for. When there is first a willing mind, it is accepted according as a man has.

Let us all be united in this movement. Let us have the joy of feeling that we are working together in one great cause. Let none of our churches lose the additional strength and comfort they will themselves receive by taking part in this noble enterprise in the society of their brethren.

In accordance with a vote, passed at the meeting of the Missionary Board, directing us to appoint and send out an agent to bring this cause before our different churches, we have appointed Mr. George G. Channing Missionary Agent for the present year. Mr. Channing will be ready to correspond with our ministers and Societies upon this subject, to hold meetings by appointment whenever it may be thought desirable to bring this matter before the people, and in general will devote himself to increasing the interest felt in this cause by all such efforts as may seem calculated to produce this effect. It is his purpose to open a correspondence immediately with every society in our denomination, and to visit each of them during the year. If prepared to act now, we beseech you not to delay till he shall visit you; if you feel that a visit, addresses, &c. from him and others who may occasionally accompany him, would be of service in awakening a deeper interest in our object, and in making you more fully acquainted with our plan, we invite you to confer with him upon the subject. We refer you to him for whatever information you may wish to obtain, for whatever aid in making your efforts you may wish to receive; and we commend him to you as one deeply interested in this great cause, praying you to receive him gladly and esteem him highly in love for his work's sake.

Finally, brethren, farewell. We pray you to be fellow-helpers of the truth. If you have grown beneath the shadow of religious institutions, planted by the labor and watered by the tears of your fathers, remember, we pray you, those who have to struggle amid difficulties for the faith dear to them. If, on the other hand, you have yourselves grown strong amid opposition and difficulties, you will surely sympathize with others yet warring with the foe whom you have conquered.

Yours, in Christian love and fellowship.

Stephen Fairbanks.
S. K. Lothrop.
J. F. Clarke.
Charles Brooks.
Albert Fearing.
N. A. Barrett.
Abiel Chandler.
Lewis G. Pray.
George Callender.
R. W. Bayley.

Boston, August 1st. 1844.

N. B.—All subscriptions and donations may be sent to Stephen Fairbanks, Treasurer, corner of Kilby and Milk Streets.

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At a meeting of the Association for Domestic Missionary and other purposes, the folowing resolution was offered by Rev. Mr. Ellis of Charlestown, and passed unanimously.

*Resolved*, That the Committee of Ten, from this body, be empowered to take measures for the appointment and support of one or more travelling agents to visit our societies for the purpose of interesting them in missions—of collecting money—of procuring theological students—and making public, information on these subjects.

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Commencement at Amherst. The Commencement exercises at Amherst College, are generally spoken of as of an unusually interesting character. We were only able to hear Gov. Seward's address, and for the notices of the other exercises we are indebted to a friend.

The Prize Declamation occurred on Tuesday evening. Speaking good, but too studied and artificial. This fault existed in spite of the unwearied efforts of the accomplished elocutionist (Prof. Warner) to the contrary, and was imputed by some to the presence of the two Governors, Briggs and Seward, who were both upon the stage.

* * * *

The performances of the young men, on commencement day, were highly creditable to themselves and to the Insititution, and drew from a numerous and cultivated audience, among whom were their Excellencies, Gov. Briggs and Gov. Seward, the strongest expressions of admiration and delight. They were characterized by a *maturity* of thought and character, that was universally spoken of as rarely exhibited by the largest classes in our oldest and best Colleges. It may be proper to speak particularly of the Salutatory and the Valedictory, as they are parts, which usually excite special interest. The Salutatory was written in classical Latin, and spoken with but a single, slight deviation from the rules of correct orthoepy. The addresses to the ladies were even more than usually amusing, being composed in *rhyme!* The addresses to the two Governors and the references to the escutcheons of their respective States, were singularly happy. The Valedictory addresses were a very felicitous union of Classical purity and dignity with heartfelt tenderness and pathos. If it were allowable to specify among the other performances, we would mention the orations entitled Individuality and Professional Life, as uncommonly strong, manly and business like productions. The Master's orations, by Messrs. Tyler of Pittsfield and Bond of Springfield, were admired as models severally of mainly thought and elegant language.

[Hampshire Gazette.

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Latest from Mexico. By the bark Eugene, Capt. Biscoe, we have intelligence from Vera Cruz to the 14th of July.

The failure, in the Senate, of President Tyler's annexation treaty, reached Vera Cruz on the 11th, and gave universal satisfaction.

The paper war between Mr. Green and the minister of foreign affairs had not come to a conclusion, the former having failed to establish his views.

All the foreign ministers had solicited the clemency of the government toward their countrymen taken in the late expedition to Tobasco, headed by Sentmanat. The president, in reply, had expressed his determination to treat them as pirates, if on trial they were found guilty.

An army of 15,000 men was preparing to leave Mexico for Texas, and are expected to reach Metamoras in November next. Congress had not fixed upon a plan to raise the $4,000,000 granted for the expedition, but there was little doubt of their doing so very soon.

As usual at this time of the year, there was little demand for any kind of goods, and prices had not risen in proportion to the increase of duty levied by the new tariff. Stocks on hand were small, and both from this cause and the supposed stability of the present government, there was every prospect of an improvement in the fall of the year, especially should the fair of San Juan take place. [Journal of Com.

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Revenue in New York. The receipts at the custom house for week ending Aug. 10, amount to the sum of nine hundred and seventy-five thousand dollars; exceeding, by one hundred and fifty thousand dollars, those of any previous week.

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For the Register.

## GUANO.

There has been much said and written of late on the subject of Guano, used as manure, obtained from the coast of Africa, and in your last week's paper you insert a paragraph on the subject taken from the Edinburgh New Philosophical Journal; and appended thereto, is another short paragraph giving the value of the article per ton, in which mention is made of the *Peruaniv*, as being more valuable than the *African*. The following account of it as set forth by Capt. A. Delano, in his book of voyages and travels, published in the year 1817, may not be uninteresting at this time. On page 483, he states, after describing the Bay of Pisco 'The Islands to the westward of it are large and afford nothing but seals, Eggs, and Bird's manure. The latter is a great article of trade on the coast of Peru. I should estimate the tonnage of vessels employed in that business at seven or eight thousand. They are in general Briggs, from one to two hundred tons each. They go off to the Tinkers, and other Islands that afford it, to load, and then carry it to the best market. It sells for more than one dollar per bushel. I have seen eight or ten vessels lading at a time at the last mentioned Islands, and have been on shore where they were at work. The manner they get it on board is by hauling their vessels into any snug cove they can find, near to where the manure is, and beginning as near to the shore as it can be found, which is in many places very near, they carry it on board on hand barrows and in baskets, taking it from the ground as carefully as if it were corn or grain. I have often seen them dig more than twenty feet before they got to the bottom of the heap, and it lies in that thickness in some places for more than a hundred yards in breadth and a mile in length. The appearance of it as they take it up is very much like white lime, and but little different in smell. By what information I have been able to obtain on this subject, it is the best manure for most kinds of land that ever was used. I was informed whilst on different parts of the coast, that they whould never be able to make the land produce any thing, were it not for this manure. The vessels in this employ often make eight or ten thousand dollars in a trip; but the Spanish are not a very industrious people, and do not make such great despatch as some men would, otherwise they might make money very fast. The quantity of this manure that is on many of the islands in those seas, and near the coast, is beyond belief, and the value of it to the tiller of land is great.'

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Lightning Rods. About one o'clock on Wednesday morning last, a small house in Hill street, New Haven which was supplied with a lightning rod, was struck with lightning, notwithstanding. Prof. Olmsted, in a communication which we find in the New Haven, Herald, states the circumstances of the case, and accounts for the inefficacy of the rod, as follows:

Although no lives were lost, and no great damage was done to the premises, yet the bolt left very strong marks of its violence, in having taken no less than four different routes to the earth, either of which would have been sufficient alone to have conveyed any ordinary charge.—A tall sycamore tree, standing before the house, received one part of the charge, exhibiting on its surface curious marks of the progress of the flash, which coursed its way in different ramifications, tearing up the ground on opposite sides of the trunk.—A tin pipe on one corner of the house conveyed another part of the charge, which tore off pieces of the clapboards. A third branch descended the front chimney into the cellar, where it manifested its effects in dislocating portions of the stone wall. The fourth branch took the lightning rod, which was attached to the chimney in the rear, followed it down to the tin gutter on the eaves, where it left the rod and found its way to the earth through the tin spout at the corner of the building.

*Why did not the lightning rod protect the premises, and convey the entire charge harmless to the earth?* Two facts indicated, at the first glance, that the rod was defective in its construction; the first was, that it shared the office of conducting the flash from the cloud to the earth, with three other conductors. Had it been a perfect rod, it would have monopolized the charge. The second was, that the branch of the fluid which entered the rod, left it on reaching the gutter, preferring the route to the earth by way of the perpendicular tin spout. One defect discovered in the rod was its *inferior size*, not being more than half that prescribed for lightning rods; but another defect, and one of far greater importance, was the extremely bad termination of the rod at the lower extremity. Instead of descending to the depth of permanent moisture, (which on this sandy hill is not less than eight feet,) *it terminated at the depth of two feet, in dry sand.* It might nearly as well have terminated in a glass bottle. The portion below the ground was also rusty, which further impaired its conducting powers. It ought to have been protected from rust by a coat of black paint, and by being surrounded by powdered charcoal, neither of which precautions was used. The lightning preferred the tin spout to the tin rod, because the former was nearly in contact, at the lower end, with the run of water from the adjacent wash room.

Hence there is nothing in this case which ought in the least to impair our confidence in lightning rods when well constructed, although it is an admonition to all householders to see that their dwellings are protected by conductors, which are made according to the established rules of science.

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Blight in Pear-Trees. Dr. Mosher, of Cincinnati, has presented to the Horticultural Society of that city, a paper on this subject, in which he states his belief that the blight is caused by a species of aphis. He first examined with a lens the blackened leaves and branches, extending his observations to the bark and wood, without discovering any satisfactory cause. He always cut off the affected branches, but no sooner was this done, than others were attacked in the same manner. At length, on examining some healthy branches, adjacent to those which were diseased, he discovered the enemy. The insects could scarcely be seen by the naked eye, but by the aid of a lens, were magnified to the size of a quarter of an inch, and were busily engaged with their proboscis, feasting on the vital juices of the tree. The leaves, being thus deprived of the necessary sap for nourishment and elaboration, soon perished and turned black by the heat of the sun, while all that part of the branch and trunk below, dependent upon the elaborated sap of the deadened leaves above shrunk, turned black and dried up. The fruit became shriveled, and shared the same fate.—Dr. M. thinks the only remedy is to cut off the affected branches and burn them. Particular care is required to take off every limb on which the enemy can be found. Cutting off those which are already deadened, will be of little avail, as the insect has then begun depredating on other branches though the consequences may not yet be obvious.

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A Phenomenon. A correspondent of the Baltimore Sun says that he witnessed on Tuesday, in company with some friends, a water-spout, extending from the clouds to the Chesapeake Bay between Pool's Island and North Point. It had the appearance of a large pillar, the size of the Washington Monument. It lasted about half an hour, during which time the flashes of the lightning incessantly surrounded it, and presented a spectacle of singular grandeur, and as awfully sublime as it was grand.

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☞ TEACHERS' SOCIAL UNION. The next meeting of this Association will be held at the Pitts street Chapel, on Monday evening, 19th inst, at 8 o'clock.

Question—'Are sunday School Teachers doing their *whole* duty who are not communicants or members of the visible church?'

ARTEMAS CARTER, Sec'y.
Boston, Aug 12, 1844.

☞ NOTICE. The WORCESTER ASSOCIATION will meet at Grafton, Tuesday, Aug 20th, at 5 o'clock, P. M.
aug17 RUFUS P. STEBBINS, Scribe.

☞ WORCESTER WEST ASSOCIATION.—The next meeting of this Association will be at Templeton on Monday, Aug. 19th, at 5 o'clock, P. M.—Public services next day, at 11 o'clock, A. M.
aug10 CLAUDIUS BRADFORD, Scribe.

## MARRIAGES.

In this city, on Sunday evening, by Rev J. T. Sargent, Mr Conrad Mauss to Miss Margaretha Seibert.

By Rev Mr Cushman, Mr Albert Litch to Miss Mary Ann Moore.

11th inst, Mr Phineas S. Blair of Boston, to Miss Maria A. Wingate of Charlestown.

By Rev Mr Skinner, Mr Oran Jackson to Miss Mary Ann Tucker, both of Portsmouth, N. H.

In Roxbury, 8th inst, by Rev Mr Davis, Mr Charles H. Laughton to Miss Pamelia G. Rich.

In South Reading, on Monday evening, Mr Henry B. Dunn to Miss Aurelia, daughter of Thomas Woodward, both of S. R.

In Millbury, 12th inst, C. R. Miles, Esq. to Miss Harriet Stevens, both of M.

In Andover, by Rev Mr Cobbett, Dr Jacob Jenkins to Miss Elizabeth P. Chickering.

In Plymouth, NH. 27th ult. Mr Albina H. Elliott of Bath, NH, to Miss Louisa C. Harris of Boston.

In Nashville, NH, 8th inst, Mr Merrick Reed of Westford, to Miss Lucretia J. Bennett of Groton, Ms.

In Munroe, Ct, 6th inst, Henry T. Curtis to Mary E. H. Wheeler, daughter of Hon Cyrus Beardslee.

In Springfield, Vt, 5th inst, Jacob Currier, Esq. of Boston, to Miss Emily W. Johnson of S.

In Baltimore, 7th inst, Mr Samuel Stebbins of Boston, to Helen Taggart, youngest daughter of the late Daniel Gildea, Esq. of Baltimore.

## DEATHS.

In this city, 9th inst, while on a visit, Miss Caroline M., daughter of J. R. Howe, Esq. of Haverhill, Mass. 22.

10th inst, of internal cancer, Mrs Elizabeth, wife of Mr J. G. L. Libbey, 46.

9th inst, Franklin, son of Mr Edward Wilder of Hingham, 20.

In Lynn, 3d inst, Mr Ezekiel H. Parker, 60, formerly of Barnstable.

In Brookline, 10th inst, Dea Timothy Corey, 62.

In Medford, 10th inst. Caroline Eliza, daughter of Wm G. Pierce, 9 yrs.

In South Weymouth, 7th inst, Mrs Anna, wife of Mr Alvan Reed, formerly of New Orleans, 30.

In West Newbury, 12th inst, Mr Nehemiah Follansbee, 86.

In South Reading, July 21st, Mr Caleb S. Swain, 28.

In Reading, 2d inst, suddenly, Mr Timothy Hartshorn, 69.

In Attleboro', 14th inst, Mason J. Chapin, Jr., child of Mason J. and Ann M. Chapin of Boston, 6 months.

In Leominster, 10th inst, William Perry, Esq. 58.

9th inst, Deacon William Burrage, 76.

In Duxbury, 8th inst, suddenly of apoplexy, Capt. Gershom Bradford, 70.

In South Natick, 12th inst, Alfred C. son of George B. Curtis, 10 yrs.

BOARDING SCHOOL AT FRAMINGHAM for Lads and Young Ladies. The Fall Term will commence on MONDAY, Sept. 2d. The course of instruction will be the same as that pursued for the past three years, embracing all the branches of a thorough English and Classical education; also, Music and Drawing. The School is a private Academy, limited as to its numbers, having the best of accommodations both in the school room and family, occupying the constant and undivided attention of its Teacher and affording the highest advantages to its pupils.

Terms.—Tuition, board and washing, $45,00 per term of fifteen weeks. Music, $13,00 per quarter.—Drawing, $5,00.

References—Hon. Geo. Morey, Hon. John C. Park, Dr. A. B. Wheeler, Henry H. Fuller, John D. Williams, Jonathan Ellis, Esqs., Boston.
aug17 is2m JAMES W. BROWN.

DAY SCHOOL FOR YOUNG LADIES, in Roxbury. The subscriber has taken rooms at Miss Langdon's, corner of Warren and Zeigler streets, Roxbury, where he intends to open a School for Young Ladies on the 3d of September next.

Instruction will be given in the Latin, Greek and Modern Languages, and in the various departments of an English education, including Mathematics.

Tuition $15 per quarter. The usual extra charges for Music and Drawing.

DAVID GREENE HASKINS.

References.—Rev. M. A. D'W. Howe, Rev G. Putnam, Rev G. C. Shephard, D.D., Rev D. Leach, C. W. Greene, Esq., Roxbury; Wm. Minot, Esq., Isaac McLellan, Esq., Boston; Joseph G. Coggswell, Esq., New York; Trustees of Portland Academy, Portland.
aug17 3t

THE subscriber can accommodate a few Young Ladies, who may desire to attend Mr Haskins' School, with board and pleasant rooms, at reasonable prices.

E. E. LANGDON,
aug17 3w Warren and Zeigler sts., Roxbury.

GATES' ACADEMY, MARLBORO'. The next Term of this Institution will commence on Tuesday, Sept. 10th. Tuition in English, $4; Languages, $4,50 per term, viz. 12 weeks nearly. Students can be accommodated in the family of the Preceptor, for $27 per term. This charge includes tuition, board, washing, &c. The present Principal, O. W. Albee, has had the direction of the School, for nearly 12 years, which we deem the highest testimonial to the public of the satisfaction he has given.

F. BUCKLIN, } Committee
B. W. HILDRETH, } of the
S. R. PHELPS, } Trustees.

The undersigned takes this opportunity to say, that, having enlarged his house he can accommodate a greater number of students than heretofore. He has also fitted up a Bath, deeming it important to attend to the physical as well as to the mental and moral improvement of those under his care. For a reasonable compensation, Young Ladies can have instruction on the Piano Forte.
aug17 3w O. W. ALBEE.

LATE PUBLICATIONS. The Wandering Jew, by Eugene Sue:
Jacob's Scenes in the Pacific:
Hershberger's Manual of Horsemanship:
Atala, by Chateaubriand:
Arrah Neil, by G. P. R. James:
Dauglison on Health:
Mills' History of the Crusades:
Life of Beau Brummel:
Foster's Christian Morals:
The Grandfather, by Ellen Pickering:
Comic Blackstone:
Sidney Smith's Miscellanies:
Cooper's Review of Mackenzie:
Autobiography of Heinrich Stilling:
Todd's Hints to Young Men:
Kohl's Scotland:
Alida, by the Author of Allen Prescott:
Gregg's Commerce of the Prairies:
Fowne's Prize Essay on Chemistry:
Triumph of Time:
Engineer's Text Book:
President Maxcy's Life and Remains:
The Log Cabin, by Mrs Lee:
Afloat and Ashore, by Cooper, &c. &c.
For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. aug17

THE BOSTON MUSICAL EDUCATION SOCIETY'S COLLECTION OF CHURCH MUSIC. Edited by B. F. Baker, Director of the Music, at the Rev Mr Gannett's, and I. B. Woodbury, Organist and Director of the Music at the Odeon and Bromfield street Churches. Sixth edition.

This edition has been thoroughly revised by the Authors and many new and classical compositions have been added, which warrant the publishers in saying that it is equal if not superior to any collection of Church Music, published in this country. Recommendations have been received from the most eminent professors and teachers of music throughout the United States speaking in the very highest terms in favor of this work, and the National Musical Convention of 1843 passed a resolution by a *unanimous* vote, recommending it to Choirs, select Societies, and the family circle.

There are upwards of thirty different metres besides select pieces, such as Chants, Anthems, Choruses, Quartettes, Duet, Hymns, and the service for the Episcopal Church. With the exception of one or two pieces, the Music is original, which is presumed will meet the wishes of the musical public—not that new music is better than old, but it was thought that the old books might be used when old music was wanted.

The work is now introduced into most of the principal Churches in Boston and many throughout the country, and has been used for the last two years in some choirs, exclusively.

Choirs and individuals about purchasing new books are respectfully invited to call and examine the work, before purchasing.

Published and sold, wholesale and retail, by
SAXTON, PEIRCE & CO.,
aug17 133½ Washington st.

SABBATH DAY BOOK. Just published by B. H. GREENE, 124 Washington st., 'The Sabbath Day Book,' for Boys and Girls, 2d edition. Also, 'The Week Day Book,' for Boys and Girls. aug17

THE MONTHLY RELIGIOUS MAGAZINE for AUGUST.

—CONTENTS—

Christian Confession of Faith:
Can the Voice ever Die:
The Duty of the Citizen to the Law; a Sermon by Rev. N. L. Frothingham, D. D.
Glimpses from a City Window:
Hymn to the Deity, from Cleanthes the Stoic:
Watch and Pray.

*Intelligence.*

Installation at Manchester—N. H.
do at East Bridgewater.
Anniversaries at the Cambridge Divinity School:
Unitarian Prosperity in Ireland:
Ministry to the Poor:
Education in England.

This Work is published on the first of every month. Terms only *One Dollar* per annum. Rev. E. S. Gannet and Rev. F. D. Huntington, editors. Subscriptions will be received commencing with the July or January No, as may be desired, by L. C. BOWLES, Publisher, 118 Washington Street. ag1

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## POETRY.

For the Register.

### THE SLAVE'S MARRIAGE.

**Mark x. 9.** What God hath joined together, let not man put asunder.

Oh do not part those whom their God united!
Revere the mandate by the Savior given.
'Twas in the holiest name their vows were plighted,
Sanctioned with prayer, and ratified in heaven.

What though their state be that of meek subjection
To all, thy pleasure or thy pride commands?
Yet in each lowly heart may pure affection
Still gild with joy the darkness of their bands.

Think not they feel the less, if hopeless sorrow
Shun the expression that can naught avail;
Nor let thy conscience vain excuses borrow,
If pride or fear repress the mourner's wail.

Law may defead thee; but His mandate holy,
In whose dread presence thou and they shall stand,
Forbids thee thus to trample on the lowly,
And warns thee of his own avenging hand.

Thy slave and thou are, as He made ye, brothers;
And when earth's vain distinctions cease to be,
If thou hast shown no mercy unto others,
What mercy can the Righteous mete to thee?

Then spare; and if on earth with power invested,
Expand thy heart to pity's heavenly claim.
From anger's hand the scourge by love be wrested,
And let the freed slave bless thy generous name.

S. G. B.

### HUMAN LIFE.

'Are not our days
Days of unsatisfying listlessness?' [Shelley.

What! and do all God's precious gifts
But vain and empty prove?
Shall no true joy the bright eye lift
In happy, grateful love?

What though some little fount run dry,
Shall we not forget free springs—
One false note mar the harmony
That through the glad earth rings?

Because some little lamp goes out,
Shall we not see the sun—
Despise the pure gems spread about,
If one prove false when won?

Ah! God be praised, there are true hopes
That never may take wing,
And flowers of joy in human hearts
For ever blossoming.

And there are ever burning lights,
So warm, and true, and high,
That sin, and death, and sorrow's night,
Their living rays defy.

And there are true and fervid souls,
Who all His bounties feel,—
Hands that are clasped to thank His love,
And hearts that grateful kneel. E. J. D.

## MISCELLANEOUS.

### DEATH OF CHARLES BARCLAY.

BY MISS SEDGWICK.

Till he arrived at manhood, Charles had continued under his father's roof, near New-York, sharing in all the joys of that happy home, beloved by every member of the family. An opening, however, presented itself for him in one of the Western states, where he was induced to settle. Some time after his departure from home, a letter arrived, bringing the melancholy intelligence, that he was laboring under a violent fever. After some days of anxious waiting, they learned that the fever had reached its crisis, and Charles was convalescing.

After this came regular and encouraging accounts from Charles; but the first letter from himself, written with apparent effort, and at long intervals, checked their hopes. He expressed with manly piety his deep gratitude for the experience of his sickness. Over and over again, he thanked his parents for his religious education. He said that a tranquil reliance on the mercy of God, and faith in the immortality revealed by Christ and assured by his resurrection, had never for a moment forsaken him. He had but one inextinguishable earthly desire, and that was to see home. 'Home and heaven, blended together in his thoughts by day, and his dreams by night.' The letter was filled with the most tender longings for a sight of his mother's face,—his father, and each brother and sister, were named in the most endearing language.

Soon after came a letter informing them that symptoms of a rapid consumption had appeared, which no longer admitted a doubt as to the termination of the disease, and that he had determined immediately to make an effort to reach home. He intended to embark the next day for New Orleans, whence he should go to New York, where he hoped to meet his parents. The letter indicated perfect firmness and tranquillity of mind. It contained his wishes as to the disposition of his effects. Some memorial was allotted to each member of the family, not forgetting Martha and Biddy; and some poor Greenbrook friends were remembered by bequests adapted to their necessities.

At the end of a few weeks he arrived at New York, where his parents were awaiting him, and whence they conveyed him by slow stages to Greenbrook. For the last few miles he was borne on a litter—his father, Wallace, and Harry Norton, aiding to carry, or walking beside him, till his eyes rested on his beloved home, where, on every side, were traces of his tasteful and diligent hand.

Mary with thoughtful care, had arranged his room precisely as he left it. When they laid him on his bed, no emotion was visible save a slight fluttering at his heart. His face was placid, and from his eye, which literally glowed, there came 'holy revealings.' He was alone with his brother. 'O, Wallace,' he said, raising his eye gratefully to Him who had granted his last earthly prayer, 'how pleasant it is to be here! How I longed for this! O *home, home!* Open wide those blinds, Wallace,'—he pointed to the east window opposite his bed. 'Now raise my head and let it rest on your breast. I always loved to look on those hills when the sun was going down!'

It was one of those moments in the harmonies of nature, when the outward world seems to answer to the spirit. The valley was in deep shadow, while the summit of the hills, rich with the last softening, serious tints of autumn, was lighted,—kindled, with the rays of the sun. 'The falling leaf! and the setting sun!' said Charles, without expressing in words the relation to his own condition so manifest. Is it not beautiful, Wallace?'

'Yes, very beautiful!' faintly echoed Wallace, his eye fixed on his brother's pale, serene brow, where it seemed to him there was a more beautiful light,—light from Heaven. As Wallace gently rested his cheek on that brow, what a contrast in the two faces, and yet what harmony! His was rich with health and untouched vitality. His eyes were suffused with tears, his brow contracted, and his lips compressed with the effort to subdue his struggling feelings. The beautiful coloring of health had long and for ever forsaken Charles. His cheeks were sunken, and there were dark shadows in their cavities; but there was an ineffable sweetness, a something like the repose of satisfied infancy on his lips, and such tranquillity on his smooth brow, that it seemed as if the seal of eternal peace were set there. A tear fell from Wallace's cheek on his. Charles faintly smiled, and looking up, he said, 'Why are *you* troubled, my dear brother!—*I* am not. Kiss me, Wallace. Thank God, dear brother, our hearts have never been divided,—and yet we are tried.'

'You were,—you were, Charles!' Wallace's voice in spite of his efforts was choked.

'Well, Wallace, if you have children, bring them up in that strict family love in which we were brought up. 'God is love,' and wherever love is, there cannot be strifes and envyings.'

After a night of as much repose as could be obtained in Charles's circumstances, and made sweet to him by the sense of being under his father's roof, each member of the family was admitted to his apartment.

'This is too much happiness!' he said, as he welcomed one after another to his bed-side.

He was too weak for sustained conversation; but some seasonable, and never to be forgotten word, he uttered at intervals. And inquiries were to be made about the condition of the garden and the grounds, and the affairs of the Greenbrook neighborhood, all evincing that there was nothing in his past pursuits and interests discordant with his present circumstances. He wished his sisters to bring in their work-baskets, ('I cannot spare *your* hand, mother,' he said, pressing his lips to it when he made the request,) that he might see them at their usual employments, and have more completely the feeling of being at home.

This was the first time that death had come into Mr. Barclay's habitation. He was received not as an enemy, but as an expected friend,—as the messenger of God. The affections were not cooled, nor abated. (Was this ever the effect of religion?) and therefore their countenances were sad, and their hearts sorrowful; but it was sorrow without bitterness or repining. The visible domestic chain was for the first time to be broken,—a precious link for a time severed. The event was attended with peculiar disappointment to Mr. Barclay. Without favoritism, there is often, perhaps always, a closer tie to one child than to another. There was a perfect sympathy between Charles and his father. Their minds seemed cast in the same mould. They had the same views and purposes in life,—the same resolute, steady application of their theories. Mr. Barclay had relied on Charles to be the guide and support of his younger children. But God had ordered it otherwise, and he submitted, as a Christian should submit, in the spirit of love and of a sound mind.

For two days Charles's disease seemed to be suspended, and the energies of nature to be called forth by moral causes; but on the third day he appeared to be rapidly sinking away. He could now only endure an upright position. His head rested on his mother's bosom. Little Effie, who read truly the fixed and intense looks of the family, but who could not imitate their calmness, shrunk behind her mother, sobbing aloud.

'Come here, Effie,' said her brother 'why do you cry?'

'Because Charles,'—she could not speak the rest.

'Because I must die, Effie!'

'Yes,' she faintly answered.

'It is not hard to die, dear Effie,—not if we love God, not if we believe the promises of Christ. Come closer, Effie, I cannot speak loud; I am going home, to a home like this, for love is there; to a better home than this, for there is neither sickness nor sorrow—'

'Rest now my dear son,' said the tender mother, as Charles paused from exhaustion and closed his eyes.

'First, mother, let me tell Effie what is best of all in that home. There is no sin there, Effie.'

'O, Charles, you never did any thing wrong here.'

'My dear little sister, I have done and felt much that was wrong, and it is because I know our God is a God of forgiveness and tender mercy, that I hope to be accepted of him. Kiss me, Effie—be a good girl, and when you come to lie on a sick bed you will have a great many pleasant thoughts. Mary my dear sister, do not grieve so,—we shall very soon meet again. Alice, one last word, my sister,—do not give your heart too much to the world. Emily, my dear sister too, we shall be one family in heaven.'

These and a few more short sentences (ever after treasured in faithful hearts) Charles uttered at long intervals: then, after a short pause, he said, 'I am very weak,—father, lay your hand upon my breast, here,—what does this mean?'

His father perceived the tokens of dissolution; 'It is death, my dear child,' he replied.

Wallace offered to take his mother's place;—'No,' said Charles, 'my head is easiest on mother's bosom; mother, you are not afraid to see me die?'

'O, no, no, my son.'

'Nor am I afraid to die, mother; God hath redeemed my soul from the power of the grave. Father, pray with us.

All felt their weakness, and the necessity for a stronger than a human arm to lean upon, and they bowed themselves in supplication to their Father in heaven, as children in trouble fly to the arms of their parents. The demands of the soul at such a moment are pressing and few. They were briefly expressed by the tender parent in the language of Scripture,—in words that in great exigencies are felt to convey the oracles of God.

'Thank you, dear father,' said Charles 'I am better for this.' He looked around on each one of the family, and said, 'It is hard parting,—but there is sweet peace here.'

His voice had become more indistinct, and his spirit seemed to rise from the home where it lingered to that which awaited it. His lips still moved as if in prayer. Suddenly he raised both hands and said clearly, 'Thanks be to God who giveth—' the bodily organs were too feeble for the parting soul. His father finished the sentence; 'Thanks be to God who giveth us the victory through our Lord Jesus Christ.'

Charles bowed his head. A few moments longer they watched his ebbing life, and he was gone, gently as a child falls asleep on its mother's bosom. A deep, holy silence followed. It seemed as if all heard the voice of God, 'It is I, be not afraid.'

But then came the mortal feeling, the sense of separation, the poignant anguish of the parting stroke, and sighs and tears broke forth. They laid their cheeks to his, they kissed his forehead, his hands, sobbing, 'Charles!—dear, blessed brother!'

The mother sat motionless, her son's head still resting on her bosom. She could not bear to change this last manifestation of his love to her. Mr. Barclay gently disengaged him from her arms, and laid him on the pillow, saying as he did so, 'He was our *first-born!*'

What a world to parents there is in these few words! They recall the hours of brightest, freshest hope, and deepest gratitude. They express what has been dearest and happiest in life, and when Mr. Barclay, after a moment's pause, added in a firmer voice, 'The Lord gave—and the Lord hath taken away;—blessed be his name,'—it was the meek Christian triumphing over the man and father.

'My children,' he said, 'it is finished. Now let us unite our hearts in thanksgiving to God for the life and death of your dear brother.'—They all knelt, while with a steady voice he poured out his heart. Memory kindled by love, lighted up Charles's past life, and all as it passed in review, was the subject, not of lamentation that it was gone, but of pious gratitude that it had been enjoyed. He blessed God for the healthful infancy of his son: for the obedience and docility of his childhood; for the progressive knowledge and virtue of his youth; and above all, for the faith in Jesus that had given effect to his life, and peace in the hour of death. [Bible Christian.

### PROFESSOR WRIGHT'S LETTER FROM ENGLAND.

IPSWICH, July 1, 1844.

These eastern counties of England, Essex, Suffolk, and Norfolk, and others, I suppose furnished many of the first settlers to their name sakes over the water. And truly there is a striking resemblance in the features, pronunciation and names of the people. I have spent the greater part of two days in a ramble into the country to see it and the people with my own eyes. I have taken by roads and footpaths, have seen and talked with all sorts of people and been into all sorts of houses, taking a circuit of about 35 miles through the best part of Suffolk county, chiefly on the valley of the Orwell.—You are aware that it is in this county that the "incendiary fires" have most frequently occurred and created a great sensation. I passed the ashes of some barns and haystacks that had been recently burned, all belonging to one establishment. The rest of the barns and haystacks that I passed, and they were more than I could number, were not burned.

The face of the country is greatly undulated, and the soil is a rather sandy loam, resting upon chalk. The calcareous element gives it great fertility, and with the exception of the narrow bottoms along the streams, it is entirely devoted to grain. The fields contain usually from ten to twenty acres, and the farms from 200 to 700 acres. There used to be, the people say, small farms of 30 and 40 acres, but these have all been swallowed up by the big ones. The class of people called farmers, who hire and carry on the large farms, and whose labor is merely supervisory, are growing fewer. Yet they are so much more numerous than the farms, that whenever a farm is to be rented, there are perhaps fifty applicants for it, and the most enormous rents are offered. The men laborers bid against each other in the same way, offering to pay high rents for cottages and take low wages for labor. I think I did not see anything in the shape of a cottage which was unoccupied. Farms rent at from two to five pounds sterling per acre; that is, from $9 to $24 per acre. Where there are small parcels, they rent for even more than $24 per acre.

The farm house, in which the gentleman farmer resides, is usually a rather imposing building; perhaps covered with thatch, but of considerable extent, and it has not unfrequently been the residence of some nobleman in ancient times. It always has a beautiful garden; and not far from it is a whole congregation of barns, little and great, and of stacks under thatch.—When a fire once gets a blazing in one of the stacks, it is almost impossible to save any of them. Barns and live stock often all go for it. The cottages of the laboring people are thickly sprinkled along all the byroads, and are of all sorts of shapes and materials. Brick, with thatched roofs, are as common as any. Many are frames, filled in with brick or clay, and roughcast without. Some have walls of flint pebbles laid in mortar. Some have tile, and some slate roofs. Sometimes the thatch, which is more than a foot thick, is covered entirely with moss, except where it is penetrated by the holes of the sparrows. The floors of all that I have seen, are of brick, laid immediately on the ground, and often worn thin with scouring. I have been into more than twenty, and looked into others, and have not seen one which was not neatly kept, nor have I seen one which had not flowers about it, carefully cultivated. The garden spot, which is usually very small, is by no means wholly occupied with flowers, but is devoted chiefly to potatoes, cabbages, currants, and gooseberries. The cottage has usually two small rooms, ten or twelve feet square below, and two low chambers, with dormal windows peeping out of the thatch above. Such a cottage rents for four to five pounds per annum, and besides that, the occupants who may be but just out of the poor house themselves, have to pay a poor rate of about five shillings a quarter. Some of them complained bitterly of this. There is no hope to them of laying up enough to make old age comfortable, and therefore they lay up nothing at all, for so long as they have a little the parish will not relieve them. That it is not easy for them to lay up is quite obvious, when you see that a week's wages of a stout man will only buy *one bushel* of wheat. In all the cottages I saw, children were quite plenty, and they must eat. How they manage to feed them, the parents could not tell, and I am sure I cannot. Their food is bread and pea soup—meat seldom. Tea and coffee are luxuries which some of them do not enjoy from one year to another, and what grieves them still more, they have to go without beer. One old man, and he seemed to be remarkably pious, told me that when he was young, there were plenty of houses where they would give a poor man a pot of beer, but now he might go a great way without getting one. He meant that they give no beer in addition to wages—which stinginess I rather think may prove a valuable charity. However, a family has some resources besides the ordinary labor of the man. His wife and children get some work. His wife works all day in the field, if there is any thing for her to do, for twelve cents. A child big enough to drop a kernel of wheat into a hole, will perhaps earn six cents in the same time. In harvest time all hands will get far better wages; the man five dollars a week, and the woman half as much. This will pay their rent, and leave something for clothing. After all, they are far, much farther than I had supposed, above the condition of slaves.

LONDON BATHING. London greatly needs to wash itself. The pitchy smoke that is ever going up from its myriads of chimneys, and especially belching forth from the furnaces of countless manufacturing establishments, hangs like a cloud over the city, and is for ever sifting down little feathery carbonaceous particles, by the good housewives called "blacks," into all open windows, and upon all fair and unfair faces—a sort of black snow. The ablutions of nobility, gentility and respectability, are frequent. The large and well constructed houses are abundantly fitted and furnished with bathing tubs, shower baths, foot baths, ewers, reservoirs of water, &c. As to the millions who have not these conveniences, and not the time or care to make frequent applications of the purifying element, they are called, for distinction's sake, the "great unwashed." Yet some of them do wash as you shall see.

The mornings are fine in London. The fires and the people have gone to sleep at the commencement of the short hours, and by 5 A. M. an hour after sunrise, the smoke having cleared away and the sleep of all London being at about its profoundest point, if you will walk abroad you shall have all the mighty, magnificent streets pretty much to yourself. Suppose at this hour of a Sunday morning we visit Hyde Park. It is but a mile from Regent street, and the way to it lies through the finest architecture of shops and mansions of the West end. Regent street, which at 4 o'clock, P. M. yesterday, was crowded so as to be almost impassable with coaches of the nobility, pouring out their dainty dames into the splendid shops where jewelry and plate, cashmere shawls and honiton laces, Sevres porcelain and costly *vertu* are displayed through windows of plate glass, a single pane of which is often as large as a New England barn door, is now all shut up and deserted. Look up and down over its broad flaggings and smooth, clean wooden pavement, and not a living being do you see, except, perhaps, a man riding on a she ass, tethered to four others, and whose purpose it is to take the animal to his master to be milked — It is pleasant to hear the sharp echoings of your foot-falls, and to think how much wiser and happier you are than the thousands of blockheads that are now snoring off their nocturnal wine. But London is not wholly asleep. There is a buzzing in the narrow streets and passages. Parties—of *one* or more—like ourselves are walking towards the serpentine river in Hyde Park. If I have not said it before, I will say it now, that Hyde Park is an ornamental common, about one mile wide and nearly two miles long enclosed by an iron fence and planted with noble trees. A part of it, more sacred than the rest, and into which you must not enter if you have a bundle or are not well dressed, is beautiful with flowers and shrubbery, and at the end of it stands old Kensington palace, a strange labyrinth of brick and mortar, dwelt in now only by the hangers on of royalty.

But to our purpose. Partly in the garden and partly in the park, is an artificial river, lake, pond or pool. It is supplied by means of iron pipes with pure water, which at one end spouts up through a marble fountain. It is about a mile in length, and is spanned at its egress from the gardens into the park with a beautiful stone bridge of half a dozen arches, the width, I should think, being about 20 rods. From the bridge it sweeps gracefully down the valley in the park for at least half a mile, surrounded by elms, some of which are three feet or more in diameter, the smooth green sward sloping down to its brink on one side, and a nice gravel road skirting it on the other. In all this part below the bridge the public are allowed to bathe till 8 o'clock, A. M., except that by lettered boards they are requested to bathe on the opposite side to the road, and are kindly warned of some dangerous places, where cold springs putting in are supposed to give the cramp. But the whole of it we now find surrounded by men and boys of the unwashed, divesting themselves and plunging in. Such a scene! As near as I can estimate by counting and calculating, here are three thousand people upon the shores at once. One third of them are capering upon the shore or gamboling—some few swimming—in the water; the rest are dressing or undressing, and their drapery is not always the choicest. One wonders that in a country where clothing is so exceedingly cheap, strong, healthy men should wear such dilapidated garments as many of them do.

Were it not for the crowds, it is really a delightful place and fit for naiads to bathe in. Though in the heart of the city, the chimney tops can only be seen at a distance through the trees. The grass is like velvet, the brink was cleanly and nicely gravelled At the present time however, owing perhaps to the terrible drought, the water about the edges is covered with a mantle much greener than grass. And even when you have got out into the middle, as you swim along you can see those sooty feathers from the chimneys resting everywhere upon the surface, unless it is a good deal ruffled with the wind. Art has here tried hard and done wonders, but it cannot make and keep in order one of natures crystal lakes in a great city. Still, turbid as the water is, and approaching to stagnancy, it has a purifying effect upon some subjects, for I saw some men plunge in as black as Ethiopians and come out like lilies—they were 'coal-heavers.' The people are constantly coming and going, and by 8 o'clock I have no doubt 10,000 had come and gone away refreshed. They seemed to be altogether laboring people; some were old and bent with toil; some were forms for sculptors to study with delight—All behaved so far as I saw, with the greatest decorum. One would think there would be a chance, if not for picking pockets, for carrying off trousers, pockets and all. But the thing is never done.—Clothes are laid down and left with the utmost safety. One of our sanguine non-resistance brethren would derive an argument from this perfect honesty of so noble a rabble for *no government*. But I take it the rogues understand they would be pretty sure of a ducking, to say nothing of the omnipresent police. Where all are alike exposed, there must be a pretty strong public opinion in favor of honesty The Humane Society has a receiving house for drowned persons on the shore of this water, and keeps four or five boats constantly flying during bathing hours, to pick up any that get into difficulty. Such a thing is a great blessing; it would be a magnificent accommodation for Boston, but it is a mere drop in the bucket in London. Every city should have well regulated bathing houses enough to accomodate the whole population of both sexes with a *daily bath*—the poor gratis and the rest at the cost. [Morning Chronicle.

JUDGE STORY'S OPINION OF THE POLITICAL CHARACTER OF THE GOVERNMENT POST OFFICE. We extract from Story's Commentaries on the Constitution, the following remarks on the dangerous political character of the Post Office Department. We commend them to the special attention of those, who think the department is so immaculate an establishment, that its exclusiveness should be maintained, if possible, by Congress and public sentiment, without regard to the principles of the constitution, or the tyrannical and extortionate manner in which the power may be exercised.

If the reader should be disposed to smile at the half implied admission "that the power (its patronage) has not hitherto been abused," he must remember that these commentaries were written several years ago.

The extract is from vol. 3, p. 387. In abridgement, p. 567:

"But the great anomaly in the system, is the enormous patronage of the Post Master General, who is invested with the sole and exclusive authority to appoint and remove all deputy postmasters, and whose power and influence have thus by slow degrees, accumulated, until it is, perhaps, not too much to say, that it rivals, if it does not exceed in value and extent that of the President himself. How long a power so vast, and so accumulating, shall remain without any check on the part of any other branch of the government, is a question for statesmen, and not for jurists. But it cannot be disguised, that it will be idle to impose constitutional restraints upon high executive appointments; if this power, which pervades in every village of the republic, and exerts an irresistible, though silent influence, in the direct shape of office, or in the no less inviting form of lucrative contracts, is suffered to remain without scrutiny or rebuke. It furnishes no argument against the interposition of a check, which shall require the advice and consent of the senate to appointments, that the power has not hitherto been abused. In its own nature, the post office establishment is susceptible of abuse to such an alarming degree; the whole correspondence of the country is so completely submitted to the fidelity and integrity of the agents who conduct it; and the means of making it subservient to mere State policy are so abundant, that the only surprise is that it has not already awakened the public jealousy, and been placed under more effectual control. It may be said without the slightest disparagement of any officer who has presided over it, that if ever the people are to be corrupted, or their liberties are to be prostrated, this establishment will furnish the most facile means, and be the easiest employed to accomplish such a purpose."

Whatever fears the Judge may have entertained originally, they must be pretty well dissipated by this time, after his recent decision.

CHANCELLOR KENT. This distinguished Jurist was eighty-one years old yesterday. His physical health and intellectual vigor are anomalous and very extraordinary; his cheerfulness of temper, his vivacity, and colloquial powers are unimpaired; and he is at once the ornament and charm of his domestic and social circle. Chancellor Kent, may now be considered one of the most (if not the most) distinguished men of this nation. [New York Express.


POPULAR WORKS IN THE CHEAP FORM. *SAXTON, PEIRCE & CO.*, Publishers, Booksellers and Periodical Dealers, 133½ Washington st., have for sale—A most extensive variety of Works, published in the cheap form. Annexed is a list of Works now in store. (Every new Work published is received as soon as issued.)

☞ The reader will please preserve this list for their future use.

Mrs Ellis's Wives, Women, Daughters and Mothers of England; Pictures of Private Life, Poetry of Life, Home, or the Iron Rule, Housekeeping Made Easy, and Voice from the Vintage.

Scattefield's Life in the New World, Cabin Book, and North and South: Valentine Vox, 50 cents: Complete Cook, 25: Picciola, 35: Economy of Farming, 50: Arthur's Ruined Family, 25: Thinks I to Myself, 25: Hoboken, 50: Godwin's Fourism, 25: Farnham's Travels in the Oregon Territory, 25: Do in California, 4 parts, each 25: Jack Hinton, 50: Hector O'Halloran, 50: Handy Andy, 50: Kitchen Directory, 12½: Cheever's Lectures on Hierarchical Despotism, 62½: Housekeeper's Guide, 25: Macauley's Essays, vol 5, 25: D'Aubigne's Study of the History of Christianity, 12½: Hand Book of Hydropathy, 37½: Mackintosh's Discourse on the Study of the Law of Nature and Nations, 50: Sarter Resartus, 25: The Yemasee, a Romance of Carolina, 25: Young Kate, 25: Defence of the Whigs, 25: Martin Chuzzlewit, publishing in Nos, at 6¼.

jy13

TRIMMER'S NATURAL HISTORY. A Natural History of the most remarkable Quadrupeds, Birds, Fishes, Serpents, Reptiles and Insects. By Mrs Mary Trimmer. With 200 engravings. Abridged and improved. Particularly designed for youth of the United States, and suited to the use of schools.

'This work may be regarded as an abridgement of Mrs. Trimmer's Natural History, though additions have been made from various sources, and a number of American animals introduced, not noticed in that work. An attempt has been made to present the subject in very clear, but necessarily brief terms, having it constantly in view to make it intelligible, instructive and useful to that class of persons for whom it is chiefly intended. The work is adapted not only to general use, but to reading and recitation in schools, and the opportunity which the subject offered for occasional reflection and remarks, tending to cultivate feelings of humanity towards domestic as well as other animals, has not been neglected.'

Published and for sale at SIMPKINS'S, 21 Tremont Row, Boston. je29

LITTELL'S LIVING AGE, No 13. A superior number is now ready. Published by T. H. CARTER & CO., 118½ Washington st. aug10

BOSTON SUNDAY SCHOOL HYMN BOOK. The above Hymn Book is a revised edition of the one entitled the Boston Sunday School Hymn Book, first published in 1833, of which six large editions found a ready sale. Of course it has the sanction of public approbation.

This book has now been very much enlarged, with the addition of a hundred new and beautiful Hymns, and has appended to it, probably the best and most appropriate forms of Prayers and Scripture readings of any book that has yet been published. This being the case, and the whole having been handsomely stereotyped, the public may depend upon it as a favored book. It is not a cumbersome book of 3 or 4 distinct parts, requiring a rigid system of rules in the Sunday School, but is embraced in one neat and portable volume; and this is no small recommendation of the work. This new book having been out only about two months has met with a sale of two thousand copies, and among others is already introduced into the following Sunday Schools, &c:

The Howard Sunday School, Boston.
The Pitts Street Chapel, Boston.
Twelfth Congregationational Sunday School, (Rev. Mr Barrett's) Boston,
Rev Mr Osgood's Sunday School, Cohasset.
Rev Mr Bartlett's, Marblehead.
Rev Mr Sanger's School, Dover.
Rev Mr Furness's School, Philadelphia.
Hawes Place Sunday School, (Rev Mr Lippit's,) South Boston, &c.

The following recommendation, we cut from the Salem Gazette:

'The compiler has long been known as a devoted and successful advocate of the Sabbath School cause, and his experience has afforded him an unusual advantage in the preparation of this book. One of its peculiar merits is, that it is *purely* a 'Sunday School Hymn Book.' Nearly 100 Hymns not found in any other edition, are inserted in this. A large number are of an occasional character, and adapted to celebrations, rural excursions, &c. To the whole is appended a series of lessons and prayers appropriate for the opening and close of school. This book has the approbation of the Sunday School Society, and needs no higher recommendation.'

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JOHN N. BELLOWS.
Walpole, N. H., Sept. 30, 1843.

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RECOLLECTIONS OF JOTHAM ANDERSON.—This interesting little work, by the late Rev Dr Ware, Jr., is for sale at the Christian Register Office, neatly bound in half morocco; price $3 per dozen, 31 cents retail.

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HIGHLY IMPORTANT! All discoveries in dental science, whether Mechanical or Surgical, that tend to a practical improvement in that branch of Surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either constitutional or local, have made such sad inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of much weight, have been urged against artificial teeth on plate, from the known fact, that large portions of brass and copper are contained in the solder that is used, for connecting the teeth with the plate. The impurity of this composition is seen after a few days, in a change of its color, to a dark dirty appearance, attended with a brassy taste. But this is not all. The connecting of not less than four different kinds of metal in the mouth, produces a galvanic action, which tends to impair the general health of the gums, and consequently to effect unfavorably the remaining natural teeth. DR. S. STOCKING, Surgeon Dentist, has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; the solder used by him, being of equal purity with the plate, and warranted to neither oxidize, or produce the unpleasant taste of brass or copper while worn. An improvement of great importance has also been recently made by Dr. S. in the manner of adapting the plate to the mouth, with such fastenings as will admit of the whole work being removed, and replaced again, at the pleasure of the wearer, with as much convenience, as a glove can be taken from the hand, or a ring from the finger, and then replaced again: and yet, when on, are firm, easy and inoffensive. These are improvements that commend themselves to the consideration of all who may desire artificial teeth. During the two past years not less than 15,000 teeth that had become painful, by reason of the exposure of the dental nerve, have been successfully treated by Dr S. by first destroying the nerve and lining membrane of the teeth with his anodyne, without pain, and then filling them. As there is a general disposition in the community to defer all unnecessary operations on their teeth until they become painful, it is most respectfully urged, that all teeth be immediately filled, as soon as decay has commenced, before the general health of the teeth is effected, and if properly done the tooth is safe for life. The proper filling for such cases is unquestionably the purest gold. The usual method of setting teeth on wood pivot, is found to be objectionable, as the pivot is too liable to become soft and weak, and in a few months breaks entirely off. An improvement of much importance has been adopted by Dr S. in substituting gold and silver pivots, which make them ten-fold firmer, and less offensive. Dr S. continues the use of his justly celebrated Parisian Instruments for the extraction of ulcerated teeth, stumps, and fongs, and can assure the public, that in the hands of one, possessing a correct knowledge of their use with an experience of twenty-five years, success must always be the result. Terms: for a full set of upper and under teeth on plates, from $50 to $100; For a full upper set confined by atmospheric pressure, from 25 to $50; For two or more teeth on plate, confined to other teeth by clasps, from 2 to $5; For setting on gold and silver pivots, from 1,50 to $3; For filling common sized cavities with gold $1; For all other kinds of filling, from 50 cents to $1; Extracting 25 cents. All operations warranted. Office, No 266 Washington street, corner of Avon Place, Boston. 6m my25

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